

# Religious Education

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*The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.*

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## The Next Convention

The next convention of the Religious Education Association, to be held probably late in March, 1922, will consist of a single series of meetings *open to all members of the Association* and focusing attention, continuously, through all the sessions on the theme "THE AIM OF RELIGIOUS EDUCATION."

The two distinguishing features of the next convention will be the fact that, save for a few special departmental meetings, the program will be a continuous, single series of meetings which all members may attend, and this program will be arranged by The Council. See Professor Coe's letter on another page.

Therefore, let every member begin now to plan for the convention of 1922. The meeting just closed was notable as a workers' conference; the next one can be made even more valuable to all who are engaged in this field.

## Members

There are now 3,600 members in the R. E. A.; the largest number in our history.

We can make it 7,000 this year, if every member helps.

If this is done we can more than double the value of membership to everyone, in a larger magazine, and in better service and facilities through the office.

*If Membership means anything to you invite your friends to share it.*

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## Declaration of Principles\*

### Education for World Fellowship

Events in recent history have disorganized society so widely and deeply that any hopeful remedy for our present ills must penetrate the depths of human nature and quicken its profoundest impulses. Not merely a revival of religion is needed and an awakening of good will, but such a restatement of both as shall show religion to be supremely authoritative and good-will to be as inclusive as the farthest boundaries of human life.

Now, as never before, it is imperative that men forego personal and sectarian prejudices and reorganize their fellowships on inclusive lines. Common children of a common Father in Heaven, they must be impelled by a single irresistible demand to work together to rehabilitate the world and restore the Kingdom of God. Whatever of mutual patience, of untiring effort, of personal sacrifice is required is now but our reasonable service.

To promulgate such principles and to find ways of making them operative is a demand which the present unhappy state of mankind brings with especial force to the Religious Education Association. The world catastrophe may be traced back partly to serious omissions and to wrong tendencies in human education. To religious education in particular belongs the initiative in the great task of recalling the human race to its lost ideal.

In this task we think first of childhood, for the greatest of all teachers said: "Except ye become as a little child ye cannot see the kingdom of God." We, who share the dream of prophets and of apostles of a day when men shall dwell together as brothers in the family of God's love, must begin with little children.

Too often, instead of protecting and maintaining the natural fellowships of childhood our very education has built barriers, perpetuated classes, or indoctrinated snobbery. We here do highly resolve to keep the doors of childhood open to wide friendship and helpfulness. We shall encourage youth and those of older growth to make the most of a fellowship which reaches around the entire world. Only as the methods of religious education are reconstructed to secure right attitudes among children, however, can our dream be realized.

The child is born into the nexus of the family group. Therefore the home is potentially the cradle of that democracy which reaches out to world fellowship, and the failure of the family education is but injury to the world. The ideal home furnishes the child with a true experience of fellowship in which he is enabled to share. Voluntary participation in common problems, responsibilities, and pleasures develops the capacity for democratic action. Parents who are not autocrats, however kindly, but comrades older and more experienced, assist children to dispel selfishness and to cultivate coöperation.

But no self-centered home can assist in producing world-fellowship.

\*Adopted by The Religious Education Association in Eighteenth Annual Convention, at Rochester, New York, March 10-13, 1921.

Parental attitudes toward household service, or toward other nationalities in the community count tremendously just because they are so unconsciously absorbed by children. Unprejudiced discussions of social problems and economic tendencies are important factors in producing constructive improvements in all fellowships.

The training rightly begun in the home must be carried forward in school life. We believe that the schools themselves should be the first to recognize that in the moral field only the right kind of knowledge is power. We insist that teachers shall learn to measure a pupil's progress, not by facts accumulated, but by actions and attitudes induced, especially on the side of personal relationships, both human and divine. This is as true for religious instruction as for any other.

All education, whether secular or religious, carried out with this aim must inevitably aid world-citizenship, not by suppressing or denying patriotic ties or duties, but by asserting ideals of world-service, by furnishing information which induces sympathetic understanding and by cultivating actual fellowships and helpfulness among those of different racial origins.

Both secular and religious schools should be inspired by a world-outlook and labor to dispel race-prejudice. Nothing human should be foreign to them and every foreigner should be invested with genuine interest because of his contributions, actual or potential. True education must clearly reveal that no nation can be saved by itself alone.

Upon the churches rests the largest responsibility of all. The churches of the world should be centers for the propagation of world fellowship. All that is provincial, narrowly sectarian or dogmatic obstructs the great vision of world-unity and coöperation. In these critical days the churches must make central in their teaching that which is universal in scope. They will exemplify in an enlarged degree of coöperative world service their own practical adoption of their teachings. Unless a vastly increased solidarity may be achieved in the program of the religious organizations of our country it is doubtful whether humanity will find in them the help it has a right to expect.

Our hope for world-fellowship through the churches rests in the adoption of a far-reaching program of religious education based upon the development of a widening fellowship within the home, community, nation and the world. We recognize that something has been done along these lines, but we affirm our conviction that the churches must revise their programs radically and make human fellowship and love central in the curriculum and in worship, in social service and in missionary extension.

COMMITTEE:

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# The School and World Fellowship

## THE CHALLENGE OF AN UNFINISHED TASK

HENRY E. JACKSON\*

### I

Twenty-five years from now historians will regard the year 1919 as the beginning of a new Era. It marks the time when *A League of Nations* became *The League of Nations*. For three centuries the project had been debated. Each of these centuries produced one or more projects for such a Congress or League.

In the seventeenth century the chief projects were those of Emeric Crucé (1623), Grotius (1625), Sully (1638), and William Penn (1693). In the eighteenth century, those of Abbe de Saint-Pierre (1712), Jean Jacques Rousseau (1786), Jeremy Bentham (1789), and Immanuel Kant (1795). In the nineteenth century, the project of William Ladd (1840).

In the twentieth century, this project became an accomplished fact in Woodrow Wilson's league which now includes 42 member nations. He transferred the question from the sphere of academic discussion into the sphere of practical politics. Henceforth a man may not speculate about it; he must take sides on it. His talk must be responsible discussion; that is talk which issues in action.

### II

The League as a present fact lays upon every nation's citizens the moral obligation to be intelligent about it. As a subject for study there are two elements in it, or two classes of questions, which should be carefully distinguished: One is a *question of political method*; the other is a question of ethical ideal. About one there may be much honest difference of opinion; about the other there should be none; at least there is none which an American citizen is willing to express in public. The question of the political method is the oldest of political problems and one with which America is thoroughly familiar. It is the problem of securing concerted action in the whole without infringing upon individual freedom in the parts.

In the beginning of our history these two principles were the subject of a long and heated controversy. Jefferson stood for local autonomy—Hamilton for federal power. It was a royal contest and one of vast importance to the future welfare of the country. Both men were in Washington's cabinet; but they became political, then personal enemies. If we inquire which won in this contest the answer must be—both. Hamilton won first; Jefferson won last and permanently. But when he became president he did not undo the work of his great rival, for he recognized its merits. Both men were ardent patriots and idealists. The pity of it is that they failed to understand each other, failed to see that the common welfare requires the union of the two principles for which they separately contended. How to secure concerted action throughout the Whole without infringing upon individual freedom in the Parts has been the chief political problem among organized nations from the beginning of history. America

\*Address before the Religious Education Association Meeting in Rochester, New York, March 12, 1921, by the President of The National Community Board, Washington, D. C.

has contributed a better solution to this problem than has ever been contributed by any other nation. For her achievement in this respect the two men who have done most are Jefferson and Hamilton. The continued and successful adjustment between these opposite principles is a matter of vital concern today, not only within the nation, but in the international field. It is a question concerning which there may be a wide and honest difference of opinion. This question, like every other big question, has two sides to it which are opposite but not contradictory. It is a question of adjustment between the two. It will be fortunate, if in the divergence of opinion concerning them, we remember our own history, and bear in mind that in any concerted plan among nations it will be necessary to observe both principles, as we did in our own nation.

The second element is *an ethical ideal*; it concerns the elimination among nations of the common practice to exploit backward races, the desire of strong nations to impose upon weaker ones. This is the primary and basic element of our problem. Centuries ago Socrates understood it. He said: "Then without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evil in states, private as well as public." The root cause of conflict among either individuals or nations is the attempt on the part of one man or nation to exploit another.

### III

The question of an ethical ideal is the first question to be considered for unless we know where it is we want to go, it is futile to consider plans for getting there. Our task is to devise a plan by which communities called nations can manage to coöperate as allies and not contend as rivals. Any nation which becomes a party to such a plan must first decide whether its policy is to be determined on the basis of its rights or of its duties. In the face of a war whose visible losses are impossible to comprehend and whose invisible losses it is impossible to conceive, no thoughtful nor well-meaning person can decline the duty of searching for its true cause and attempting to devise a means of preventing its recurrence.

In such an attempt it seems obvious that there can be no international peace until nations are willing to substitute their duties for their rights. Whatever piece of international political machinery is constructed it is foredoomed to failure if the nations enter it with the avowed purpose of contending for their rights. If, on the contrary, a group of nations stands squarely on their duties to each other, the construction of machinery to operate their purpose will be a comparatively easy and feasible task.

### IV

The Covenant of the League of Nations is a challenge to every nation of the world to adopt the platform of duties rather than the platform of rights, or at least to put their duties first and their rights second. It is a statesman-like thing to do because all methods heretofore employed have proved to be obvious and tragic failures. While this is a common-sense method of procedure, it is a daring suggestion. It is nothing less than an attempt to employ love as a principle of political procedure.

It is a dangerous thing to use the word love in this connection, because

no one understands what is meant by it, but inasmuch as all so-called practical methods, such as the Kaiser's, have been so futile, one is entirely safe in suggesting the use of any kind of method, that promises any hope of success. It is necessary, however, to state what one means by love when he uses the word. As a principle of political procedure, I conceive it is made up of two elements; first, intelligent sympathy; second, voluntary justice. The word is used not in any way to suggest a mere sentiment, but to suggest a principle of action.

Every day it is becoming more obvious that if international peace is ever to be secured at all, it must be secured by this method. There is no other which is practically effective. The Covenant of the League of Nations is based on the historic fact that all wars in the past have been caused by one or other or both of two things: First, a misunderstanding; second, commercial greed. To remove these causes they must be replaced. Only he can destroy who can replace. They must be replaced by the two corresponding and opposite principles. These two principles are intelligent sympathy and voluntary justice. The inescapable merit of these two principles is not open to debate. On the basis of these two principles what the world needs for its safety is not to be made up of individual nations efficient to fight for their own rights, but a society of nations, efficient in promoting each others' welfare. Such a society the Covenant of the League of Nations has begun the process of organizing.

## V

What should be done seems clear enough. If Germany, with the notable material prosperity she had already achieved, had in 1914 announced to the world that her international policy would henceforth be based on duties instead of on rights, and that her aim would be to render service to other nations rather than attempt aggressively to seize a "place in the sun," she would today be rich both in materials and good will, rather than bankrupt both materially and spiritually. It is obviously a demonstrated fact that that nation will be the most sagacious and far-sighted which first adopts and operates such an international policy.

What needs to be done is quite clear. How to do it is the difficult thing. It is also clear how our goal can be reached, if indeed it can be reached at all. Organized intelligence and organized good-will constitute the key to the solution of our problem. An intelligent public opinion is the effective weapon either for purposes of war or peace. Coöperation is first of all a state of mind. There can be no material disarmament unless there is first a disarmament of mind. In William Ladd's Suggestive Plan for an International Organization, he said: "I consider the Congress as the legislature and the Court as the judiciary in the government of nations leaving the function of the executive with public opinion, 'the Queen of the world.'" Mr. Ladd correctly understood that no international machinery would be effective unless it were supported by an informed and concerted public opinion.

The thing necessary to accomplish our purpose is quite clear, but how to secure an intelligent and effective public opinion is our difficult task. For the sake of demonstrating the real difficulty of the task before us, and also for the sake of indicating clearly what I believe is the way out of the

difficulty, I have consented with myself to make public a personal story. I dislike to be personal, but the issue at stake is vastly more important than any personal consideration. It can do no harm now to publish the story and it may do good. At least this is my purpose in telling it.

In 1919 the proposed covenant for a League of Nations seemed to me to afford a rarely good opportunity not only for rendering an invaluable public service, but also for starting a governmental precedent in the consideration of such questions. The government is a corporation and citizens are its members and stock-holders. It is the right of citizens to expect that their officials will report to them, not only what their government has done, but also consult them with reference to what is proposed to be done about matters of vital importance. With this end in view, I suggested to the State and Interior Departments that we prepare a document with no propaganda in it, but merely a statement of the case, and that it be sent to the citizens in every local community with the request that they consider it in open discussion meetings. The U. S. Bureau of Education has the addressograph of every school house in the country and can therefore reach directly the citizens of the nation. I had prepared and distributed in this way a document on Liberty Loans for the Treasury Department. I thought it would be just as possible to render a service to the cause of peace as we had rendered to the cause of war, and quite as necessary.

The State and Interior Departments both approved of the suggestion. We prepared and sent to the President in Paris the following cablegram:

"Washington, D. C., March 29, 1919.

"In order to provide opportunity for the people to discuss intelligently and to express their opinion in regard to the constitution of the League of Nations, I suggest that the Commissioner of Education prepare and distribute to all school districts of the United States a bulletin containing the Constitution of the League as finally adopted in Paris, together with your New York and Boston speeches and appropriate introductory material on the value of orderly nonpartisan discussion, and that through this bulletin, the public press, and otherwise, the people be requested to come together in community meetings for this purpose. This will stimulate intelligent practice of citizenship in regard to a question of paramount National importance.

"(Signed) Franklin K. Lane."

To this message the President sent the following reply:

"Paris, France, April 15, 1919.

"Full knowledge of the plan for a League of Nations and full discussion of it can do nothing but good and is certain to bring about a cordial coöperation of America with the other nations of the world in taking the only step that can possibly result in assuring peace. I am sure that our fellow countrymen will welcome this opportunity to study a matter of such vital and capital importance.

"(Signed) Woodrow Wilson."

I was therefore instructed to prepare the document which grew to the proportions of a small book of about 200 pages. The day before it was ready to go to press, the manuscript was submitted to Secretary Lane for his approval. He gave to it his enthusiastic endorsement which the next day he expressed in the following statement: "I think your book on the League well worth publication and wide distribution. It carries precisely

the right suggestion." "But," he added, "we can not publish it as a government document." When I expressed astonishment and inquired what had happened he said: "Between now and the time we instructed you to prepare this book, the Congress has come to town and injected into the discussion the partisan spirit. If the book were issued under the authority of the Bureau of Education, Congress would probably cut off appropriations for its work." Is it possible, Mr. Secretary, I answered, that we have come to this, that we have degenerated to such a state of mind as to make impossible even an examination of the facts? This question has not the remotest connection with a partisan spirit and this book contains no hint of any propaganda. Information is the raw material of public opinion. This document aims merely to state the case and furnish information on which the people can form an intelligent public opinion concerning a question which vitally affects their welfare. If the party spirit is able to prevent the government from rendering a service like this it has largely destroyed the government's constructive usefulness. The Secretary answered that he heartily agreed with this sentiment and deeply regretted that the question had become involved with partisan considerations, but he felt that under the circumstances it would not be wise or safe for the government to issue the book. It was therefore decided that the book would have to be issued through non-governmental agencies. In the two editions of the book issued we suppressed the fact that it had been prepared as a government document.

The story of this book is highly significant. It pointedly illustrates the danger against which Washington warned us in his farewell address when he said: "Let me warn you in the most solemn manner against the baneful effects of the spirit of party. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but, in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy."

The passage in Washington's address, in which he treats at length this public danger, is the one passage of the address which we have almost wholly neglected and seldom quote. The danger was dramatically illustrated in the great debate during the following year on the League of Nations. In this debate, the thing in which the people generally were most interested, was the contest between the President and the Congress, but the question itself—one of the greatest ever submitted to the American people—never had a chance to be debated on its merits at all.

This is a matter of basic importance, not only with reference to this question, but with reference to all similar ones. Walter Lippman wisely remarks that: "In a few generations it will seem ludicrous to historians that a people professing government by the will of the people should have made no serious effort to guarantee the news without which a governing opinion cannot exist." In view of the serious obstacles preventing the formation of an intelligent public opinion on a vital public question like this one, what are we to do?

## VI

Soon after my book was issued, a proposal was made to the U. S. Bureau of Education which seemed to me to point one sure way out of the difficulty. The League to Enforce Peace suggested that the Bureau of Education collaborate with it in preparing a text book on the League of

Nations for the use of the high schools in America. When I was appointed to represent the Bureau of Education in this project, it gave me real relief, because I had already come to the conclusion that our salvation was to be found in the youth of America. It is a long way to go before reaching our goal. It will require the space of a generation, but there is no shorter route. It has always required this length of time for the accomplishment of any great reform.

In accord with this fact and belief and in order to fulfill the recommendation of the League to Enforce Peace, the National Community Board plans to publish and furnish at cost an enlarged edition of the book for use as a text book in the High Schools of America. If it is discovered that there are any communities where the partisan spirit is still so persistent as to deny High School students the right to study this subject, the National Community Board will urge the use of the book in Citizenship Clubs which it is organizing among youth beyond school age. But it is the school girls and boys who will pay the big price in a possible future war. This fact earns them the right to consider any plan which promises escape from a preventable tragedy of which they are the chief victims.

"The fear of youth," said H. G. Wells, "is the beginning of wisdom." To make real progress as a nation in an understanding of the League of Nations, we must depend upon youth. When a question like this is submitted for discussion to adult citizens they begin the process by putting the debate in charge of a conductor called by Washington, "the demon of the party spirit," who immediately begins by so arranging it as to guarantee that the question can not possibly get a fair hearing. Thus the result of such a debate is guaranteed before it begins. It is only too probable that the minds of adult citizens have been so poisoned that a recovery is not to be expected during their life time. Obviously the only effective thing to do is to refer the question to the youth. The effectiveness of this method was demonstrated by Germany. She was prepared to commit her crime against civilization only because a generation previous she had inoculated her youth with the doctrine which later produced its result in the great world war. We must use the same method only for contrary ends. We must discover that peace does not mean merely the absence of war. It is not a negative condition. We must employ the same creative means for noble as are employed for ignoble purposes.

## VII

It is obvious, therefore, that "Education," as Galsworthy says, "is the most sacred concern, indeed the only hope of a nation." In the process of education for ethical ideals, youth is our chief hope, because it is open minded. Youth consists in the capacity to take in a new idea. It is a state of mind which any one can acquire and retain, but the arteries have had such a pronounced effect on our states of mind that it has been found necessary to turn to those who are young according to the calendar.

A process of education is a necessity in the process of acquiring correct ethical ideals. It ought to be clearly and emphatically understood, however, that in the process no propaganda whatever should be used. The reason is not only that propaganda is wrong, but that in this case it is useless. An ideal which needs propaganda does not deserve it. With

reference to the suggestion here made about education concerning the League of Nations, our aim is not to take any advantage of youth by seeking to inoculate them with principles which we think they ought to accept; our aim is merely to state the ethical ideals which we all profess to believe and also state the facts concerning the consequences of their violation, then let the facts speak for themselves. They need no defense. The youth can draw their own conclusions. Moreover, they are endowed with far more capacity for drawing correct conclusions than are adults. They already have what Benjamin Kidd calls "the emotion of the ideal." Our educational task, therefore, is not to convey to children this ethical ideal; they already have it. Our task is to so reinforce it as to prevent the moral standard of adults from corrupting them as they grow up into maturity.

In accordance with this principle of permitting the facts to speak for themselves and permitting the youth to reach their own conclusions, the examination test at the close of such a course on the League of Nations should be the requirement of each student to prepare a lawyer's brief on it. The purpose of this study is not merely to acquire information concerning the League now operating, but to stimulate the student to formulate his own attitude towards its merits or demerits. This is essential because he is required not only to know about it, but to do something about it.

In such a purposeful study, it is only fair to say that he should begin with the League's merits rather than its demerits. Emerson stated the key to the right method of procedure: "We ought at least to do a man as much justice as a picture and put him in a good light." In examining any proposal, the natural, common-sense, first step is to examine its merits. We operate on this principle in treating even a criminal in a jury trial. With reference to the League of Nations, our aim is to discover whether its merits are sufficient or insufficient to justify our support. In view of the tragic crime of war and in view of the fact that forty-two nations have already set in operation a plan for preventing its recurrence, we may safely assume that the vast majority entertain a hope that such merits may be discovered.

With this hope, which we may safely assume represents the attitude of America, we should undertake this study with the firm purpose that, if the present League has not sufficient merit or cannot be sufficiently improved, we will never abandon the effort to construct one, which offers any hope of saving the world from committing physical and spiritual suicide. Referring to the abortive attempt made at Panama in 1838 to form a Congress of Nations, William Ladd expressed the spirit of an undefeatable purpose, which must be created by general education, if the project is ever to achieve ultimate triumph. He said: "That this attempt at a Congress of Nations, or even a dozen more, should prove abortive on account of defects in their machinery or materials, ought not to discourage us, any more than the dozen incipient attempts at a steamboat, which proved abortive for similar reasons, should have discouraged Fulton. Every failure throws new light on this subject, which is founded in the principles of truth and equity. Some monarch, president, or statesman—some moral Fulton, as great in ethics as he was in physics, will yet arise, and complete this great moral machine, so as to make it practically useful, but improvable by

coming generations. Before the fame of such a man, your Caesars, Alexandres, and Napoleons will hide their diminished heads, as the twinkling stars of night fade away before the glory of the full-orbed king of day."

## The Current Moral Crisis for Youth

ERNEST THOMAS\*

The current moral crisis among youth arises from the social disintegration and loss of morale which has attended and followed the state of war. The outstanding aspects of this process alone can be mentioned.

1. In Canada, at least, a very large number of fathers were withdrawn from their homes during a period in some cases extending over nearly five years. Boys and girls were thus left without the father's influence at a critical time.

2. During this period every agency was employed to create a habit of thought for which violence was the supreme and appropriate weapon of righteousness. The community as a whole, for its own ends, fostered this state of mind; and we must as a whole accept the consequences, and treat accordingly those who will not escape the influence of that mental habit as soon as others. It is difficult to appreciate the price we may have to pay for the inevitable exaggeration of truth in this matter.

3. More especially we had to train large numbers of men not only to think in terms of violence but to perform deeds of violence. For many, the shedding of blood is no longer the unknown horror which it was. Incidentally this has relation to the peril of that incitement to violent action which at one time would have been harmless but which is now dangerous since men have been trained to carry out such proposals.

4. A new serious factor appeared with demobilization. We had the return of some men whose enthusiasm for fighting was still at the talking stage, who had never been disciplined by translating harangue into disagreeable work sustained for years after every trace of romance had vanished. In Canada we were deeply impressed with the difference between the old-time veterans and the recently conscripted men who hardly saw active service but made up for it by fiery swagger on their return. Doubtless in the Republic, where the percentage of men who were never under fire is so much greater, this same boastfulness will be even more serious a peril.

5. More or less we had also to face the perversion of moral standards which sanctioned exemption from self-restraint in the case of those who were offering their lives in army service. These are the factors which affected the conversation and the moral tone of home and school for the boys and girls of the last six years. But there is another aspect of more general significance which must be mentioned. There was much vicarious devotion. Bishop Butler familiarized us with the law that passive emotions rapidly degenerate unless translated into active response. It is inevitable that after the prolonged enjoyment of the thrills of spectatorship the moral tone of people should be abnormal. Normal reactions will be less sure. Sentimental response has become too habitual to leave self-discipline what it would have been.

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What is the result of all this? We have heard much about a crime wave; and many people assume as certain a serious increase in lawlessness among the youth of our day. There is no clear evidence in Canada at least of such an increase. The facts of our juvenile courts indicate a relaxation of discipline during the war and a recovery afterwards. But this is very uncertain. We have no adequate base of comparison, for there are now available forms of lawlessness which were not available when we were in our youthful adventurous age. Most of us never knew the fascination of a car standing unguarded offering a general challenge to take a joy ride. The juvenile courts were not on hand to record our adventures and to catalogue us as delinquents.

But when we pass into the more intimate study of our boys and girls we have to take note of another aspect of the situation. The sex element is obtruded into every form of social life. We have discarded reticence. But social hygiene is not the same as morality, nor does instruction in the one guarantee education in the other. One may try to imagine teen-age boys and girls walking home together from certain film exhibitions and wonder how they react to each other in the presence of the powerful suggestions which have just been made and which tend all too often to weaken noble reverence for the high mystery of life. To a serious extent the problem of sex has been presented in terms of personal caprice rather than social adjustment. This too challenges those who would interpret life in terms of God.

The inference seems justified that we are confronted with an insurgent egoism which, rejecting social traditions and failing to recognize social institutions as the concrete expression of ethical ideals, seeks to find in unsocialized self-assertion the law of life. And most of us are convinced that we must establish a spiritual basis for life and thought and action securing due regard for this both in personal habit and in social custom.

Viewing the task as a whole, one might even relate it to a phrase of Henry Churchill King's, "The seeming unreality of the spiritual life." While we interpret reality in terms of clamorous self-regarding impulse and find self-interest in unsocialized desires, it is easy to see why spiritual life should appear unreal. We are back in Benjamin Kidd's world in which reason offers no ground of appeal for self-denial and therefore we need religion to stimulate social mindedness. For most of us this view of life is impossible. Religion is either essential or it is illusion. How then shall we establish religion as a dynamic discipline of personal life at a time when egoism is so insurgent? This is the meaning of the problem. Our trouble is accentuated by the fact that while the economic world presents itself in terms which are impressively concrete, Protestant religion has tended to present religion and morality in terms which are increasingly abstract. To a serious extent we have distrusted and discredited the institutional aspect of spiritual life and there has been much reason for our action. But while we have thus liberated the self from inadequate garments we find, too late, that we stand rather unclothed than clothed upon. For many of us there came a time in the early days of the war when we had to think through our fundamental presuppositions. We discovered that the great crowd of *egos* provided no means by which a developed self could

adequately make itself a factor in a situation which demanded highly co-ordinated effort. Conscripted and compulsory food control were needed to enable us each to make the most effective contribution of our self. All the unorganized goodwill of the world could not avail to assure us that the surplus food we conserved would be protected against the wastefulness of others.

Precisely so we must set forth spiritual ideals in terms of concrete social institutions. Of course, there are limitations and perils in the institution; but these are slight as compared with the peril of the abstract. The soul must clothe itself in the garments of actual ways of living. And indeed, we have nearly all come, through various lines of approach, to measure character mainly in terms of loyalties, which are reactions that have become so habitual as to be almost reflexive.

There is danger of our assigning too exclusive a value to the elements in religious experience which are consciously original or which emerge in reflective thought. We are familiar with charts and curves which show the ratio of certain critical moments to certain periods of life. But those crises are usually just those which occur in people of a special type. And the field of investigation is too often a field comprising just the type of person susceptible to those experiences. It is by no means certain that this gives us a fair view of the religious life of the ordinary man. To believe it does so would drive us to despair. We should feel hopeless in the presence of the vast mass of unconverted people. In dealing with the task of religious education, then, we must interpret life in terms of God rather than seek to induce some specific experience in life. And this brings us to face a fundamental consideration.

Charles Booth, in his monumental survey of London and its religious forces, found himself forced to the conclusion that specifically religious experience should not be looked for in everyone. For many people that consciousness of God, which in others appears to be distinct and outstanding, is mediated only in the form of simple goodness and helpful comradeship. He was of the opinion that even religious institutions hold the loyalty of some members rather by their social appeal than by any distinctly religious element.

Now at first sight this may seem to bar out our whole idea of a religious education for all. But on consideration it is found only to demand the adjustment of the educational process to certain facts. We may perhaps think of society as comprising many members with different functions. Some indeed have that particular type of sensibility which cherishes as a distinct element in life the thought and feeling which assures them of an immediate relation with God. May we suggest that it is given to these devout souls to serve as the respiratory system by which the air of the spiritual world is diffused through the whole of our humanity? Others, meanwhile, are engaged in the muscular and nutritive functioning and depend for their inspiration on that which is mediated through the comradeship of devout men and women. Sometimes the religious educator has failed to interpret their quiet, routine fidelity as coöperation with God, but has tried to induce some form of feeling of quite another kind, only to meet with disappointment. Religion may provide a definite spiritual discipline, but it will often reveal itself mainly in the disciplined spirit rather than in its routine drill. To re-interpret familiar and routine discipline as the

devotion inspired by and acceptable to God may be of incalculable value in deepening character and elevating thought and feeling.

Thus it is that we must more definitely relate the program of religious education to the normal routine of life. And this demands that we provide or utilize social forms of action. This in turn requires some form of ritual, or concerted action of the group. Hebrew prophets whom we revere today failed to influence their own times to any large extent, not because they spoke over the heads of their people, but because they failed to relate their message to the vehicles of religious thought available to the people. Only when, under the Deuteronomic leaders and their successors, they expressed their ethical and religious ideals in terms of ritual and imagination did they make direct contact with the mass of the people.

The reason for this will appear at once if we remember the two aspects under which life presents itself to us. On the one hand life comes as a series of wants, each being met as it arises. Society as organized to meet this series of wants gives us the economic order. On the other hand life may be viewed as a whole, and in its wholeness realizing some creative impulse of the Creator. Thus we find the spiritual order. But if the former aspect of life is always pressing on us in intensely concrete forms, and the latter in forms of dogma of authorized definition, it is no wonder that the spiritual seems unreal. Not outside that real world of the economic, but within it and by reinterpreting it, must spiritual life be achieved. Thus it must find expression in group loyalties. After all we have said against priesthood and priestcraft, the fact remains that spiritual life must be mediated in specific situations and by concrete acts and persons. And this mediation is precisely the content of priestcraft. Many raw statements about a man being alone with his God must be reconsidered in light of the fact that consciousness both of self and of God is mediated in this way. To ignore the need of symbolic interpretation of society through symbolic persons and acts is to leave the young life without dynamic experience of a social life in which it has found God. It is futile to rail at symbols. The unit of religious experience is always the symbolic act or person as interpreted by feeling. Apart from this emotional interpretation there is no symbol.

The symbolic interpretation of social life so as to discipline crude egoism found a splendid expositor in Sir Robert Baden Powell with his sacramental system of service in the Boy Scouts. Unfortunately we had too few people with the delicate sensitiveness to the poetry of this work, and like other idealisms it became materialized in the hands of a generation whom the Church had left without adequate insight. But in our Canadian life notable achievements have been made through the nation-wide adoption of the programs of our "Canadian Standard Efficiency Tests for Boys" and the "Canadian Girls in Training." Modifications of these programs under other names have found adoption in the American plans of work. In these programs we have found a means of retaining those who have passed the age at which the Scout discipline is effective. The main elements in these programs which are of value in this connection are the following:

1. We have the assertion and recognition of a standard which is enforced by the members of the group autonomously.
2. We have a standard which grows with the growth of the individual member.

3. We find each member subjected to a social pressure exerted through his own periodical grading, the pupil coöperating in his own evaluation.

4. We have a standard which is comprehensive and related to the concrete life. It takes full note of physical, intellectual and social development, and interprets religion chiefly in relation to nature, history and society while according the right place to private devotional exercises.

In these programs we find the boys and girls of Canada enlisting with ever widening and ever deepening earnestness. The program is specially adapted to our national genius rooted in many centuries of traditional background, but branching out in the intimate fellowship of a Britannic commonwealth of a compact league of peoples, each of which is absolutely self-governing, but all of which as from some deep seated common impulse further a common spiritual ideal. But the program is something more than a scheme—it is a poem. It is in a unique degree an effort to give the religious life a local habitation and a name. It is the best we have yet accomplished in treating religion as a developing process at every stage of which routine life becomes the concrete expression of a spiritual attitude commonly known as the "Jesus way." Its achievements have more than justified it for it grows not with the rank, fungoid growth of a fad, but with the steady expansion and perfecting of function which marks the healthy organism. It is the response of Canadian religious educators to the moral crisis.

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## Juvenile Courts in the United States

It is estimated, on the basis of a questionnaire study made by the Children's Bureau of the U. S. Department of Labor, that 175,000 children were brought before the courts in the U. S. in a year. Of these, 50,000 came before courts not adapted to handling children's cases.

Although every state except one had laws providing for juvenile probation, according to the investigations of the Bureau, less than half the courts hearing children's cases actually had probation service. The majority of the courts failed to make adequate investigation of the child's home and family circumstances, his physical and mental condition, and his personal tendencies.

Especially in small towns and rural districts the child is still subjected to the unsocialized treatment which the juvenile court was designed to replace.

However, certain important tendencies are noted in juvenile court work. The intelligent methods worked out by the best courts are being adopted by others. Facilities for mental and physical examinations are being extended. Coöperation between the courts and other social agencies has been increasing, and in some instances social agencies have given the services of trained social workers for probation work.

A further development is indicated in the tendency to merge the cases of children with those of their families, and to try them before "family" or "domestic relations" courts. In this way the child is dealt with as a member of his family and all the family circumstances are taken into account.

## An Account of Certain Methods of Testing for Moral Reactions in Conduct

PAUL F. VOELKER, PH.D.\*

The only sure way of knowing whether a boy will lie, steal, cheat or destroy property is to put him face to face with an actual situation, with an actual temptation.

In order to make the moral reactions of one boy comparable with those of another boy, the temptation must be standardized, that is, it must be the same,—the conditions of testing must be the same for each individual who is to be tested.

A class of fifty high school students was instructed to commit to memory a certain poem. On a given morning the poem was to be written from memory by each student and handed in to the teacher. Some of the students handing in perfect papers, the teacher suspected that they had cheated by writing the poem on a "pony" which they had brought to the class. The next morning she repeated the test without having given previous warning. Several of the students who succeeded the first morning, failed utterly on the second. The inevitable conclusion was that these students had cheated in the first test.

In order to ascertain the function of an ideal in the control of conduct, one hundred and fifty boys in and around New York City were subjected to ten standardized tests of trustworthiness. Part of the boys were then placed in experimental groups and were given certain training in which the end sought was the ideal of trustworthiness. Two other groups of boys were simultaneously tested but not trained. At the end of three months all the boys were again tested. It was found that the boys who were trained tested on the average twenty-two per cent higher in trustworthiness than the boys in the control groups which had not been trained.

The tests were as follows: The overstatement test. In this test the boy is subjected to the temptation to exaggerate his standing in school or his attainments in scouting. The suggestibility test. In this test the boy is tempted by three successive suggestions that he made a mistake. The let-me-help-you test. In this test the boy is tempted to receive help in the solution of a problem when he has been instructed not to receive such help. The borrowing test. In this test it is ascertained whether a boy will return a borrowed article according to promise. The overchange test. In this test the boy is sent on an errand to purchase an article. The clerk who sells it to him gives him too much change. If he returns all the change which he has received to the experimenter, he is once more tempted by the remark, "How comes it that you have brought back too much change?" "Did you have some of your own money in your hand when you went?" If the boy returns the overchange to the clerk or gives it all to the experimenter, he is scored perfect in this test. The tip test. The boy who accepts a tip for doing a small favor is scored zero. If he refuses the tip he is

\*A Summary of the paper presented at the Annual Convention by the President of Olivet College, Olivet, Michigan.

scored ten. The push button test. The subject is instructed to push an electric button every two minutes until told to stop. He is given an interesting book to look at so as not to be wasting his time. An examiner with a synchronized timepiece watches and records the reactions in an adjoining room. The subject is scored in accordance with the percentage of perfect reactions. The "A" test. The subject counts all the "a's" in a picture book and his record in this work is compared with his record in counting the "a's" in a book where there are no attractive pictures. Most of the younger boys showed a marked falling off in their ability to count "a's" when they were opposite an attractive picture. The profile test. The subject is given a Pintner profile to complete. When he has learned how, he is given opportunity to complete it with his eyes closed. There is one chance in 16 that the blocks will all come right side up in one throw, according to directions; there is one chance in 256 that they will all come right side up in two trials; there is only one chance in 4,096 that they will all come up on the right side in three trials. The subject is requested to record his own successes. If a subject says that he completed the profile correctly once, he is scored 7; if he says he completed it correctly twice, he is scored 3; if he says he completed it correctly three times in succession he is scored 0. Some of the boys said they did it correctly with their eyes closed eight times in succession! The boy who said he could not complete the profile with his eyes closed was scored 10. The oiled paper test. In this test the boy traces a map on a piece of oiled paper which is pinned on the third page of a four-page folder. After one minute of this, he is requested to write the opposites to twenty words, some of them rather difficult, on the first page of the folder. He does not know, of course, that all the words he writes are traced on the oiled paper which is still attached to the third page. When one of the teachers comes into the room he asks for the tracing and tears off the map and the words which have been traced on the paper (the subject, of course, not being conscious of having made a tracing of the words). The examiner then reads the correct words, and the subject, if he is willing to cheat, finds ample opportunity to add words while the correct ones are being slowly read to the group. If any words are added after the test is over, the proof will be found by comparing the boy's real record on the oiled paper with the paper he hands in, the latter showing to what extent he has been willing to cheat.

To find out whether the tests were good tests, the results obtained by means of them were compared with the estimates that were made by teachers and Boy Scout leaders who knew the boys. For example, if in a group of seven boys tested, the results of the tests ranked the boys as follows: 1, 2, 3, 4, 5, 6, 7, and the teachers' opinions of the boys were exactly the same, teachers' ranks would read, 1, 2, 3, 4, 5, 6, 7. In such an event (which did not happen), the degree of agreement or *correlation* would be 1, or perfect. If now the teachers' opinion ranked the boys 1, 3, 2, 4, 6, 5, 7, the agreement, while not perfect, would still be very high, and would show that if there were to be any reliance upon the judgment of the teacher with regard to the boys' degree of trustworthiness, the tests were also to be considered reliable. As a matter of fact, the degree of agreement between the findings of the tests and the opinions of the teachers averaged about

75%. This was regarded as good evidence that the tests were real measures of achievement.

Care was taken to take the intelligence quotient of the boys whose moral quotient was thus found. There was practically no correlation or agreement between the boys' intelligence and their gains or losses in per cents in the matter of trustworthiness. In other words, a boy's cleverness in seeing through the tests did not figure appreciably, if at all, in the results.

One of the marked facts brought out in the investigation was this. The so-called good boys did not change much during the three months of training. The so-called bad boys changed the most. It would seem that the bad boys were bad because they had belonged to an indifferent environment, that they became better almost immediately after being subjected to elevating influences.

The best group of boys was a group of scouts who had been in training for two years. These boys averaged 82% in trustworthiness. The second best group was a group of scouts which had been working for six months. These boys averaged 80%. The worst group tested was a group of lower East Side boys who had had few elevating influences in their lives. These boys tested 42%.

There are no boys who are all good or who are all bad, although there may be eggs which will answer this description. Boys range in trustworthiness all the way from zero per cent to 100%. The majority of them seem to average around 60%. It is easily possible by means of these tests to find out where a boy stands in the moral trait of trustworthiness and by using proper methods of education to improve his trustworthiness just as it is possible to improve his ability to see, or to throw a ball, or to spell a word.

## College Courses in Religious Education

At the annual business meeting of the R. E. A., in Rochester, Professor George A. Coe, chairman of the Association's Commission on Courses and Departments of Religious Education in Colleges, etc., reported for the Joint Committee on Teacher Training in Colleges (appointed by the Sunday School Council of Evangelical Denominations and Church Boards of Education) and the R. E. A. Commission. These two bodies met together and agreed upon the main outlines of a report to be made both to the Religious Education Association and to the Sunday School Council and the Church Boards of Education. Details are still to be worked out, but this joint body agreed to recommend that colleges upon religious foundations pursue the policy of offering sufficient work in Bible, the Christian Religion, and various subjects related to religious education, to prepare their students for intelligent support and leadership of religious education in their home Churches. The total amount of work contemplated as a minimum is one-fourth of a four years' college course, or, in the usual terminology of the colleges, thirty semester hours. This joint body recommends, likewise, that a certificate in religious education be granted to students who complete the work here described.

The subjects upon which the committee has agreed, together with the desirable number of hours for each, are as follows: Bible, 6 hours; Teaching Value of Bible, 3 hours; Curriculum, 2 hours; The Christian Religion, 3 hours; Educational Psychology, 3 hours; Introduction to the Study of Religious Education, 3 hours; The Teaching Process, including observation and practice work, 4 hours; Organization and Administration, 3 hours; history of Religious Education in America 3 hours. It should be understood that this list represents only subject matter and proportion of time recommended. It is not intended to describe the organization of subject matter into courses.

The committee will continue to consider the details of subject matter to be incorporated in these various topics, and will render a complete report at a later date.

## A Local Church Commission

A certain church recently appointed a commission to study its school and to plan a church program of religious education. The commission, first of all, prepared a statement of its task, as follows:

1. Our ultimate and inclusive aim is to discover or bring into being those agencies which will most effectively win the youth of our community to sincere faith in Jesus Christ and bring them into the Church and will develop in our members and others whom we can reach, sincere and strong Christian lives, creating out of them an effective force for the accomplishment of the tasks of the church, and the creation of a Christian society.

2. One of our first tasks is to recognize and define, at least tentatively, the groups which must be distinguished. We cannot work for the whole community in one mass—we must find the natural groups.

3. The specific aim in respect to each group needs definition. We cannot undertake to do just the same thing for kindergarten children, and for youth in the early twenties, nor the same for those and the mature adults. Incidentally it will have to consider whether our present division of the Sunday school is the best.

A committee might well be appointed to survey the whole field, to define the groups and the specific aim in respect to each.

4. One of our early tasks will be to attempt to define the different processes by which the work of Christian nurture is carried on.

Having stated the definite processes, we can then take them up for study either separately or in related groups. Such a division of work probably will include a special study of the materials of instruction, with another study of worship and of the other social factors.

5. Assuming that, whatever regrouping we may find necessary, we shall retain the Sunday school or an agency under some other name to do the work which we are now doing in the Sunday school, we shall have to deal with certain specific problems in respect to this work. Prominent among these is what we usually call the curriculum. More exactly defined, the question is what we ought to aim to accomplish in the field of instruction strictly so-called, and what are the best materials and helps for the work. What portion of the work of instruction can we expect to have done in community week-day schools of religion? These are large questions and require a strong committee and time.

6. But we are probably all agreed that instruction is not the only thing to be done in the Sunday school. The pupil is not mind only, but heart and will. What place has worship in the school? What part the cultivation of the spirit of benevolence and the habit of service? How can the school most effectively lead the pupils at the right time to make the right decisions? How can the school be in the best sense of the word evangelistic and missionary? What place has entertainment in the school? What part should the school take in developing a healthy social life? This whole group of questions should be assigned to a special committee to study.

7. The important matter of leading young people to decide to enter the Church and the preparation of them for Church membership ought to receive the special attention of both the committees last named, and they

should confer together respecting it, together working out the most effective plans.

8. Quite another group of problems emerges when we raise the question by what means pupils can be recruited and what are the best methods of holding pupils once secured. This raises the question of records, grading, visitation. Is it perhaps true that every pupil who enters the school at any point should be followed by the school Sunday by Sunday, year by year, till he finally leaves the school by death, removal, or for other decisive reason, and that we should never relax our hold on him so long as there is any hope of holding him? Should we have records of each pupil, the study of which would help us to hold him and teach us how to hold others? Can we make use of the unit system here?

This subject demands the careful study of an able committee. So far as the data are available this committee ought also to consider at what points, if any, we are now losing pupils that we ought to hold, and what is the cause of this and the remedy for it.

9. But we are concerned not only with training that is given in the Church or Sunday school or in week-day schools. The home may be one of the most effective agencies for Christian nurture. And it is a matter of the highest concern to the church that it shall be so. To what extent our homes are doing their part, and how they can be helped to do their share in Christian nurture is a subject on which a strong committee should be appointed—not to write a fine report but to propose practicable plans.

10. Closely related to this is the problem of the shut-ins and the invalids. The Committee on Home Nurture should consider this.

11. When the tasks have been thus defined, we shall face the question how we are going to get people competent for the various tasks. Should we expect to find them already trained? Should we have training classes of our own? Should we depend on outside agencies, and if so what steps are necessary to make secure that our people shall take the necessary training?

12. When these various subjects have been considered and reports on them made to the Commission and discussed by the whole body, consideration should be given to the relation of the various matters to one another and to the question whether this whole field is covered and the various parts properly related to one another.

13. When the plan of future work is finally framed up, a committee should consider what space the execution of the plan calls for, and what changes in our building or addition to it is necessary.

14. Reports of progress should be made to the church from time to time.

# A Church Summer School

MILES H. KRUMBINE\*

During Holy Week of 1919, a group of men met in informal conference, to discuss some of the vital problems of the First Lutheran Church. The discussion hinged on the deplorable neglect of our young people. At the second meeting a plan for a Summer School of Religious Education was presented. The plan was outlined in more or less detail and the general principles were sketched, so that the men might understand the aims and purposes of such a school. The plan was ratified unanimously and the Church Council was entreated to give it official sanction.

In October, 1919, \$1,500 was provided in the Church Budget for such a school. Immediately after the raising of the budget, definite steps were taken to set up an organization and arrange an educational program, that would adequately fulfill the obligations laid upon us by the Church. Two thousand five hundred dollars was the total cost. Teachers received higher salaries than in the public schools.

The first step the Church Council took was to appoint a committee of three headed by a director of the Summer School and composed of Mr. Ezra M. Kuhns, Dr. D. Frank Garland and Reverend Miles H. Krumbine, which committee would have full and complete charge of the work of the school and would control the expenditure of the budget allowance.

## SETTING UP THE ORGANIZATION

A committee, appointed by the Church Council to operate the Summer School, selected a principal of the school and teachers. The principle that guided in selecting the teachers was this: that for each grade the best teacher of that grade available in Dayton be selected and that in case there was a good teacher in that grade in the First Lutheran Church, that teacher be favored.

Pursuing this principle, it was possible to select practically all our teachers from the membership of our own congregation.

Mr. Charles Sebold was previously engaged by the Church Council as assistant to the pastor, for the Summer, his time during the period of the Summer School being allotted to the school.

Early in the Spring, the principal, Miss Boyer, made a trip to Madison, Wisconsin, to come into direct contact with the Madison Day School of Religious Education. This is a community project, participated in by a great many churches. Two years previous, Mr. Krumbine, while a student at the University of Wisconsin, had made a thorough study of the Madison school. As a result of this two-fold study, the Madison program was used as a guide. Inquiry was made from the leading religious educators of the country, including such men as Cope, Coe, Weigle, Gates, Athearn and Honline.

## THE DAILY PROGRAM

Instead of printing the complete program for all grades a summary is presented, with one grade given in full as a fair sample of all.

\*The following report of the Summer School of Religious Education, conducted by the First Lutheran Church, Dayton, Ohio, was prepared by the pastor of the church, the Rev. Miles H. Krumbine. It presents so much of the detail of the work of this school that it is believed it will have peculiar value, not only in relation to vacation schools, but to week-day religious instruction. A brief general account of the school appeared in RELIGIOUS EDUCATION, Dec., 1920, p. 344.

*The Kindergarten* had seven short periods, dismissing at 11 a. m., the work following the usual kindergarten lines.

*The grades* are fairly well represented in the program for Grade 5:

8:30—Prayer. Bible Study: Primitive hero tales. Tales of true heroism. Tales of Kings and Prophets. Tales of Queen Esther.

9:30—Memory work: Ten Commandments: I Corinthians, XIII. Books of the Bible.

9:45—Recreation period.

9:55—The Assembly: a. Devotional period.

b. Study of hymns.

10:35—Mission Study: "Life of John G. Patton." "Story of Lutheran Missions."

11:05—"How to Use the English Bible."

11:30—Dismissal.

*The High School* division had one period only, from 8:45 to 9:45, which was devoted to opening worship and the study of the Life of Christ. But, as a matter of fact, the interest of pupils was so great that this department remained in session usually until 11 a. m.

Our program of education is, then, a composite of the suggestions both of religious educators and of local students. During the last few years, the First Lutheran Church acquired a rather extensive library in the field of Religious Education and much of the material for our educational program was derived from it.

The program throughout the four weeks, beginning June 21 and ending July 16, was adhered to, as printed in the folder, with two or three important exceptions:

a. *The Dramatization of Bible Stories.* Beginning the second week, the dramatization of Bible Stories became a regular part of our daily program. With the help of the teachers, the children selected a certain passage, possessed of dramatic qualities. The children then divided it into scenes, grouping the action of the story as they thought it ought to be portrayed.

Next, the class as a whole or some members of it, wrote the scenes. The result of this effort was ratified by the class, usually after considerable revision.

The selection of the actors for the different parts was by popular vote. After one or two rehearsals, the members of the class selected the costumes which naturally were made out of materials that could be found around the house. Less than six dollars was spent by the Church for costume material. When the play was well learned, it was presented at the Assembly period to the great delight of the rest of the children.

Dramatizing Bible Stories is, in reality, teaching Bible truth by action. It was one of the most attractive features of our Summer School and ought to be given a regular place on the program next year. Each grade enjoyed it very much.

b. *The Composite Prayer.* In order to get away from "worship by proxy," it was thought advisable to institute a system of Composite Prayers. Each teacher secured, during the first week of school, a short prayer from each pupil in the class, which expressed a heart-felt desire brought in petition to God.

The various prayers of the pupils of any given class, were then combined by the teachers and out of them, in strict adherence to the language and ideas of the children, the teacher constructed a Composite Prayer. This prayer was later learned by the class and used as a class prayer. Each class presented its prayer at the Assembly, at one time or another.

It was discovered later that a great many of the children used the Composite Prayer in their private devotion at home.

c. *Public Prayer by Pupils.* It was found, shortly after the school began, that the pupils very readily responded to an invitation to lead in public prayer. Various grades practiced this method of opening their class period in the morning. In the High-School grade, throughout the entire season of the school, the morning prayer was offered by a pupil. At least ten pupils lead in public prayer at the Assembly period. These were chiefly from the High-School grade, though one or two came from other grades.

In no case did any pupil refuse an invitation to lead in public prayer. The prayers in each case were devout, beautiful and inspiring.

d. *Study of History of Bible.* In grades 5, 6, and 7, the last period of the morning was devoted to a study of the "Story of our Bible," by Harold B. Hunting. This course was so attractive to the children that it will, no doubt, be offered as a course next year, at that particular period.

e. *The Notebook Work,* together with the reproduction of Bible and Mission Stories by the children, was universally successful.

A more complete study of the educational work can be made by using the reports of the teachers, presented herewith.

#### RESULTS

The primary impression made on anyone who visited the school was two-fold: First, the enthusiasm of the children, and second, the splendid discipline. The attendance maintained an average of from 91 to 97%, some children coming for a distance of ten miles; others walking during the street car strike a distance of three miles. *At least 75 children did not miss a single day.*

There were enrolled, at one time or another, 86 girls and 61 boys, making a total of 147. Of this number, 27 were not First Lutherans.

If enthusiasm and interest are evidences of success, then our project was very successful.

The Assembly period, which was the daily period of worship, was marked by an attitude of reverence and a genuine interest in the Bible and Mission Stories that were taught. The singing of the great Christian hymns was one of the inspiring features of this period.

#### POSSIBILITIES

The possibilities of the Summer School appear to one as being immeasurably great. There are 250 pupils connected with our Church in one way or another, who are eligible for membership in the Summer School. With a measurable degree of assurance, we may expect at least 200 or 225 next year.

#### RECOMMENDATIONS

a. That a larger library of Reference Books be placed at the disposal of the high grades, and especially the High-School grade.

b. That additional courses in Missions be offered in all the grades, the present courses being too contracted for the amount of time devoted to them.

- c. That the Kindergarten be admitted to the Assembly next year.
- d. That the dramatization of Bible Stories be made a regular part of the day's work. Twenty minutes should be devoted to it.
- e. That the Story of our Bible, by Harold B. Hunting, be offered, as a course in grades 5, 6, 7 and 8.
- f. That the hymn period and the Assembly be separated.
- g. That for the hymn period, the school be divided into two sections; section one to consist of the first grades, and section two of the remainder of the school.
- h. That increased facilities be furnished the school.

### TEACHERS' REPORTS—BY GRADES

#### I. Kindergarten

##### BIBLE STORIES

Little White Dove.  
 Mother's care of her baby.  
 The Little Shepherd.  
 The First Christmas.  
 The Good Shepherd.  
 Jesus, when He was a boy.  
 Jesus and little children.  
 Jesus caring for a sick boy.  
 The gift of day and night.  
 Jacob's ladder.

Thanking God by giving.  
 Jesus caring for hungry people.  
 Joseph's coat of many colors.  
 Joseph sold by his brothers.  
 Joseph and his brothers.  
 Joseph caring for his father.  
 A mother and her little boy.  
 The Heavenly Father's care.  
 Easter story.  
 Other little friends.

##### MEMORY WORK

##### *Bible Verses.*

Be ye kind one to another.  
 He careth for you.  
 Children, obey your parents.  
 Be ye kind.  
 He loved us, and sent His son.  
 Glory to God in the Highest.  
 Suffer little children.  
 We love, because he first.  
 The day is thine, the night.  
 I am with thee.  
 Freely give.  
 Let us love one another.

##### *Prayers.*

Psalm 23.  
 Father, we thank Thee.  
 This is God's House.  
 Jesus, Friend of little children.  
 Heavenly Father, Heavenly Father.  
 Our Father, help us.

*Hymns.* All things bright and beautiful. Little Lambs, so white and fair. Twinkle, twinkle little star. Away in a manger. Praise Him. Can a little child like me. Father, we thank Thee. America. Be ye kind to one another.

##### HAND WORK

Mounted a Bible picture to illustrate each story; this book they took home at the end of the term. Our hand work illustrated the Bible Stories. Cut out pictures and mounted them in a book for the Day Nursery.

All the Bible Stories retold by children.

The books used were very satisfactory.

A course for Beginners in Religious Education, by Mary E. Rankin.

The Sunday Kindergarten, by Carrie Ferris.

International Association of Daily Vacation Bible Schools.

The little child and the Heavenly Father, Books 1, 2, 3, and 4.

#### COMMENTS

I feel as though Kindergarten children could attend Assembly as well as First Grade. At least, I would like to try it, for I think it would be fine training for them.

A class should not be larger than 15, nor smaller than 8.

I know they love the Bible Stories better than ever before, because they are more connected and they are very anxious to hear you tell the next story.

They have more respect for the Church when they enter and leave; this I taught by having them memorize "This is God's House."

The discipline has been very easy. Keep them busy and make your work interesting, and you will have no trouble.

All say they are coming back next year (12).

Girls, 7. Boys, 5. Total, 12.

## II. FIRST GRADE

### BIBLE STORIES

(Dr. Mutch's outline used (found on pages 25-40).

*Sheep Stories.* A man with a hundred sheep. The lost sheep. The Shepherd's Voice. The Good Shepherd. David, the Shepherd Lad.

*Baby Stories.* The Babe in the river. Moses saved by king's daughter. The Babe of Bethlehem. Song of the Angels, and the visit of the Shepherds. The visit of the Wise Men.

*Bird Stories.* The Birds of the Flood. Elijah fed by the Ravens.

*Children Stories.* Jesus and the children. A boy's lunch basket, or the feeding of the multitude. Samuel, Hannah and Eli. The word of God to Samuel.

*Animal Stories.* Samson and the lion. Daniel in the lion's den. (Hurlbut, page 469).

### MISSION STORIES

*Indians.* First stories were some general facts, manner of living, style of dress, etc.; gleaned from book, "American Indians," Frederick Starr.

*Indian Children.* Little Bear, from book, "Five Little Strangers." Little white Buffalo, Book I, "Mission Children." Eskimo and his Home, same book. The Missionary who helped Eskimo, Book II of "Mission Children." (Children read short stories of Indians from "All Around the World.")

*Eskimos.* Began with story of "Ninoo" in "All Around the World." "Hans the Eskimo," by Christiana Scandlin, furnished the remainder of Eskimo stories. "Little Tobias, Son of Hans," kept the class interested to the last.

In connection with both Bible and Mission Stories, booklets were made; small Perry pictures, illustrating the Bible story, were mounted on gray cardboard. Mission stories were illustrated by pupil's drawing (copying teacher's blackboard work), folding and cutting wigwam, canoe, Eskimo's igloo, sledges, and dogs, and mounting same.

### MEMORY WORK

Salute to the Christian Flag. The Divine Benediction. The Twenty-third Psalm. The First and Second Commandment. Composite class prayer.

*Lesson Texts.* Matthew 19:14. Luke 2:14. Luke 15:6. Luke 2:7. First Samuel 3:9.

*Hymns.* Come, Thou Almighty King, one verse. Battle Hymn of Republic, one verse. Kipling's Recessional, one verse. What a Friend we have, two verses. Saviour, like a Shepherd, two verses. America, the Beautiful, one verse. The Ninety and Nine, two verses. Holy, Holy, Holy, two verses. When He Cometh, two verses.

#### COMMENTS

Followed the program with the exception of "games." Did the hand work on booklets at that time. Found children rather do that work than play. Used Hurlbut's Bible Story Book with Mutch's.

Would like a more definite outline in the mission work. Used the material given. The stories chosen held the pupils' interest, but am not sure that they reached the goal.

Material lacking. Some small pictures for booklet of Bible Stores. A suggestion: instead of cardboard to be cut up, get regular *mounting* books.

Judging the pupils of the lower grades, they learned that prayer was talking with God, and not merely saying words. They loved to meet in God's house (the Auditorium), and proved their love by their quiet attention.

Had no trouble with the discipline.

Six of the class fully expect to return. The other two will, if in Dayton.

Girls, 3. Boys, 6. Total, 9. Percent of attendance, 91.4.

Ten or not over twelve. To secure best results in individual work, five would be well worth while.

### III. SECOND GRADE

#### BIBLE STORIES

Told twelve stories found in Mutch's Bible Story Book, pp. 49-57.

Stories of Good People.

Stories of the House of God.

One story on page 58, "Storm at Sea."

Two stories on pp. 59 and 60, "Peter's Escape" and "The Prayer Answered."

I received help from "The Sunday Kindergarten," three Bible Story books I had at home and the Bible.

#### MISSION STORIES

Told eight chapters of "Little People of Japan," pp. 5-100.

Three chapters of "Mook," pp. 15-66.

#### MEMORY WORK

First and Second Commandments. Our Composite Prayer. Pledge to the Christian Flag. Divine Benediction.

*Hymns.* Onward Christian Soldiers, two verses. Come, Thou Almighty King, one verse. What a Friend we have, two verses. More love to Thee, two verses. Recessional, one verse. Battle Hymn of the Republic, one verse. Saviour, like a Shepherd lead, two verses. America, the Beautiful, one verse. When He Cometh, two verses. The Ninety and Nine, two verses. Holy, Holy, Holy, one verse.

#### HAND WORK

Cut out, colored and mounted ten drawings. Mounted six Bible pictures.

Made two books for each child, one Mission and one Bible. Adhered to program outlines all but the last part.

Departed from set program because I needed the time for Mission Story hand work, which they liked better than games. The course in Mission work could be improved by having short stories complete in themselves.

Pictures were lacking for both Bible Stories and Mission Stories. Also mounting books for cuttings, drawing and pictures. We lower grade teachers had to cut the mounting paper and make the books.

Ten is the right number for a class. A single class could have 5 pupils and still be worth while. Some of the results in Religious Devotion and Reverence are: The creation of the desire for the Divine Truth. The children grew more eager to hear the Bible and Mission Stories, as time passed. The children learned to be quiet and attentive in the Assembly. They learned to think of what they were saying in prayer instead of just saying words.

Discipline was difficult, because our classes were so close together, with nothing but a screen for a partition, which made it possible for the children to see what the other classes were doing; thus making it very hard to hold their attention. Would like to have a classroom.

Enrollment, 15. Percentage of attendance, 94.7.

#### IV. THIRD GRADE

##### BIBLE STORIES

Isaac and Rebecca, Dr. Mutch,\* pp. 75, 76, 77.

Jacob and Rachael, Dr. Mutch,\* p. 78, lesson 3.

Naomi, Ruth and Orpha, pp. 78, 80, lessons 4, 5.

Ruth the Gleaner, p. 81, lessons 6, 7.

Moses, Bible.

Moses and Aaron, p. 91, lesson 15.

Commandments, Bible.

The Sacred Day, p. 83, lesson 8.

Jesus and the Doctor, p. 95, lesson 19.

Jesus provides for His Mother, p. 97, lesson 20.

Lesson preparatory to Beatitudes, Sermon on the Mount, etc., Bible.

Jesus and the man with palsy, p. 103, lesson 26.

Jesus and the Centurion, p. 108, lesson 30.

The feast by the seaside, John 6:1-15.

Jesus and His friends at Bethany, p. 112, lesson 34.

Jesus and Lazarus.

##### MISSION STORIES

Mary Jones and her Bible. Japan, the people, habits, etc.

Joseph Hardy, Neesima. Children's Mission Stories.

Africa, people, etc.

David Livingstone.

Hawaii, Kapiolani, Mission Stories.

John Eliot, John Mason Peck and Bishop Whipple—Heroes of Modern Missions, books 4 and 5.

Used Dr. Mutch's book as a guide for the subject. Did not use the stories as found in that book. They were not complete enough and not

\*"Graded Bible Stories."

suitied to the children. I used the Bible for some of these stories, making my own story. Also Hurlbut Bible Stories, Hall and Wood's Bible Stories. I did not follow any one exactly.

Used Modern Missions, books 4 and 5, Mission Stories for Children.

Other Mission stories found in magazines.

The course of study could be improved by a graded and systematic course in Bible and Mission work.

Size of class depends somewhat on the room, from 15 to 18.

The children have learned to read their Bibles; have a keen appreciation for same. They have a marked degree of reverence and understand the value of prayer.

Discipline has been easy.

Per cent of attendance, 92.4.

#### MEMORY WORK

Psalm 24, memory texts. Did not complete the Commandments.

#### NOTE BOOKS

Used pictures, placed in books with subject, reference, texts, and sometimes a quotation. Short sentences about the missionaries.

Composite prayer.

#### OPENING EXERCISES

Psalm 24, concert or responsive.

Composite prayer, together and occasionally some child.

Enrollment, 18. Average attendance, 89%.

### V. FOURTH GRADE

A complete outline of work followed will be found in notebook. I adhered closely to the program outlined. During the first week I took some time from the Mission Story period for the dramatization of a Bible Story.

#### STORIES

Used the stories in Dr. Mutch's book, the children usually selecting their own titles and sub-titles to the stories. The following list are the stories used:

Brothers and friends. Joseph and his brothers. David and his brothers. Goliath. David and Jonathan. David's excuse. A friend in need. Andrew and Simon. The first four disciples. The brother of the wayward son. Martha and Mary. Our elder brother.

*Parables of Jesus.* The two builders. The seed and the soil. Love for things lost. The talents.

*Tales of Beginnings.* The great ark. The great flood. The great tower.

*Mission Work.* Tales of the Labrador, Grenfell. Dr. Grenfell's Parish, Duncan. Adrift on an Ice Pan, Grenfell. Autobiography of Grenfell. Life of Heyer—the Telugun Mission. Missionary Heroes of the Lutheran Church. James Chalmers, his autobiography and letters. Men of Mark in Modern Missions, Howard B. Grose, book V. Henry Benjamin Whipple, the friend and guide of the Indians. John Mason Peck, the pioneer who carried Sunday across the Mississippi. Elihu Gunn, Pioneer Days in Iowa and Kansas.

#### COMMENTS

I think four Mission Stories a week and one period for review is better. The songs and music should be taught in the Assembly and not at all in the classroom.

No class should have more than 10 or 12 pupils. Six, I should say, is the least number any class should have.

I think we can see by the attitude of the children in the Assembly they realize more fully what religious devotion and reverence mean.

Discipline has not been difficult, especially when we consider the difficulties under which we have worked.

Enrollment, 25. Percentage of attendance, 93.1.

## VI. FIFTH GRADE

### BIBLE STUDY

*Tales of Kings and Prophets.* Nathan's Parable. Solomon's Wise Judgment. Elijah at Zapheth. Naaman, the Leper. Potter's Vessel. Used Bible pictures to illustrate. Drew map of Holy Land.

*Primitive Hero Tales.* Birth of Samson. Betrothal of Samson. Samson's Riddle. Samson's Stories.

*Tales of True Heroism.* Daniel Refuses King's Meat. Three Loyal Jews. Used Bible pictures to illustrate. Drew map showing Dan, Zorah, Timnah, Jerusalem.

*Tales of Queen Esther.* Began work on dramatization of Esther, studying people, their lives, dress and customs at that period. Used pictures to illustrate. Dramatized Esther.

*More Tales of True Heroism.* Daniel Interprets Nebuchadnezzar's Dream. Daniel Interprets Belshazzar's Writing. Jesus Rejected at Nazareth. Peter, the Unheroic. Peter, the Heroic. Used Bible pictures to illustrate.

### MEMORY WORK

Composite Prayer. Ten Commandments. Pledge to Christian Flag. Books of the Bible. I Corinthians XIII. Texts for our Bible Stories. Ninety and Nine.

Where to find: Lord's Prayer. Commandments. Beatitudes. Paul's Conversion. Prodigal Son.

### MISSION STUDY

Life of John G. Paton, or Thirty Years Among South Sea Islanders. Hezekiah Johnson, Missionary to Oregon, in "Men of Mark in Modern Missions."

### ENGLISH BIBLE

"The Story of the Bible," Hunting.

Tertius, a Christian Scribe.

Method of Paul's Writing.

Three Books, I and II Thessalonians, and I Galatians.

Paul's Letters to Corinthians; Why Written; Their Purpose.

Paul's Letters to Rome.

Paul's Letters Written from Rome.

Had Memory work the first thing in the morning, when the children's minds were more receptive.

### COMMENTS

Dr. Mutch's Stories selected for my grade were satisfactory, but his material for telling story seemed poor to me, as he doesn't make it interesting enough to attract and hold the attention of children. Therefore, I would take his stories, find them in the Bible, then make up my own narrative because I didn't have time to hunt them in other books. However, I think this was satisfactory, for I managed to hold the children's interest and I got the message across.

Improve my course, by giving more time to Memory work, and plan it first on the program, 8:30-9:00. I Corinthians XIII seemed *very* hard for Grade 5 to master. I think a Psalm would have been better.

Never have a class larger than can be seated around one large table. I had a class of six a few days and it seemed very much worth while, but we all enjoyed the work more when we had ten.

Children have greater faith in prayer and like to say their prayers. Bible has become more interesting book to them, for they began to realize that back of it were fascinating stories of the lives of men and women who wrote it.

The Assembly period taught them reverence, especially the dignified Processional and Recessional. I would like to hear the children sing as they walk.

Discipline was very easy. Keep them busy and make your work interesting and discipline will give you no trouble.

Enrollment, 10.

Percentage of attendance, 91.7.

## VII. SIXTH GRADE

With the exception of the Memory work, the course as originally planned has been followed and completed. In every branch, however, additional subjects not assigned in the course have been taught.

A composite prayer made by combining individual prayers of pupils.

Beginning the third day and continuing each day through the term, one pupil has offered a prayer in addition to the composite prayer by the class. This was entirely voluntary, a schedule being made at the close of each week for the one following, pupils volunteering one week in advance.

### BIBLE STUDY

*The Patriarchs.* Abraham (drew map and traced pilgrimage). Jacob. Joseph. Isaac. Moses, the Leader.

*Parables.* Talents. Ten Virgins. Unmerciful Servant. One Thing Thou Lackest. Pharisee and the Publican. Parable of the Pounds. Dr. Mutch's Graded Bible Stories. Hurlbut's Story of the Bible. Bible.

Dr. Mutch used for stories of Abraham, Isaac and Jacob.

Stories of Joseph and Moses were continuous and were, therefore, taken from Hurlbut, using Dr. Mutch for suggestive conclusions and texts.

Parables taken from the Bible, using Hurlbut for interesting incidents, connected with the speaking of the parable, and Dr. Mutch for texts.

### MEMORY WORK

Two Pledges. Benediction. Ten Commandments. Apostle's Creed. I Corinthians 13. Psalm 103, 10 verses only.

### MISSION STUDY

David Livingstone. Each pupil was given an outline map of Africa, on which he traced the three expeditions.

Short Stories of Adoniram Judson, and William Taylor.

Boys' Book of Explorations, Jenks.

Story of David Livingstone, Golding.

David Livingstone, Blaike.

Price of Africa, Taylor.

Heroes of the Faith, Gates.

## HOW TO USE THE ENGLISH BIBLE

All Books of the Bible in their respective divisions.

A number of Bible drills to find passages.

The location of Ten Commandments.

Lord's Prayer and Sermon on the Mount.

Brief analysis of Sermon on the Mount.

"Story of Our Bible," Hunting. Chapters I, II, III, IV.

## COMMENTS

Dramatized the parable of the Great Supper.

David Livingstone need occupy only two weeks. The remaining time might be spent in short stories of Missionaries.

If only forty minutes were given for Bible study, the remaining twenty minutes of present assignment might be given to dramatization. The stories in this grade are not suitable for dramatization. If a definite period were assigned for this, two separate programs might be outlined—dramatization would not then infringe on the time of some other subject.

The Memory work was our only subject not entirely completed. I believe the course is too full if it is to be interrupted by reviewing hymns.

We completed four chapters of "The Story of our Bible." Could not a certain number of chapters be assigned to each grade using this book, so that there will be no repetition in the selection of chapters? It is possible to cover more than four chapters; we did not begin the first week, and since it was not a part of our assigned program, we used the book only half of the time.

There should not be more than twelve nor less than five or six in a single class.

The very nature of our program commands a certain amount of Religious Devotion and Reverence. The fact that the pupils so willingly adapt themselves to the spirit of this program must mean that they are being inspired, even though unconsciously, with a love for things sacred.

The pupils in my grade were disciplined largely by the atmosphere of the school. The majority were influenced without difficulty.

Enrollment, 10. Percentage of attendance, 91.6.

## VIII. SEVENTH GRADE

Wrote individual prayers. Made composite prayer.

## BIBLE STORIES

The New Leader, Dr. Mutch, p. 361. Death of Moses, p. 364. Siege of Jericho, p. 369. Moral Weakness, p. 372. Keeping Covenant, p. 374. Division of the Land, p. 378. Cities of Refuge, p. 380. Close of Joshua's Leadership, p. 383. Sisera and Deborah, p. 385. Midianite Wars, p. 388. Philistine Oppression, p. 390. Saul Made King, p. 393. Calling of David, p. 396. Saul's Jealousy, pp. 398, 400. Death of Saul and David Made King, pp. 404, 407. Paul's Trials Before Felix, Festus, Agrippa, Acts 25-26. Paul's Shipwreck, Acts 27-28. Paul in Rome. Stalker's Life of Paul. Hunting's Story of Bible. Bible Encyclopedia.

Used Mutch's book and Bible. Did not stick closely to text. Told stories in my own way. I adhered to stories assigned in course, but didn't get as far as I expected. If I were to do this work again, I'd like to stick to chronological order of stories, but would combine some stories and omit a few that I took this year.

## MEMORY WORK

Pledge to Christian Flag. Benediction. Reviewed 23rd, 19th, 121st, 91st Psalms. Ten Commandments. Composite Prayer. One Hundred and Nineteenth Psalm—1-16. Words of hymns. Kipling's Recessional. Books of Bible.

I adhered to memory course but could not cover Romans XII. Learned part of it.

## MISSION STUDY

Life of Booker T. Washington, "Up From Slavery." Used considerable material gotten from Tuskegee, pictures, etc. Adhered to program. Finished this study in 2 weeks; used this period in last 2 weeks, for dramatization. The children enjoyed this work.

## CHURCH HISTORY

Life of Paul. Used Stalker's Life of Paul. Hunting's Story of the Bible, Chapters I-VIII. Omitted this period occasionally to finish Mission Story and for dramatization, but finished the story during the Bible story period the last three days.

Not fully satisfied with this work; would rather have taken other great men of the Church, or taken Hunting as a text.

## COMMENT

Dramatized Parable of the Talents. Read Matt. 25:14-30 many times and studied it thoroughly; gave class my interpretation of parable. Children made scenes, named characters, worked out speeches, chose children to take part. The class enjoyed doing this work.

Used maps every day and also pictures. Had drill, finding various books and verses in Bible. Learned some famous books, chapters and verses also.

I didn't depart from program, but couldn't cover all the work. In memory work we learned only Psalm 119—1-16, and not Romans XII. We took so much time drilling on words of hymns that we didn't have time to do any more.

The last three days we took Paul's Life during Bible Story period in order to finish the story, as the last three days the Church History period was given to preparation for and dramatization.

Used Dr. Mutch's book, but revised story.

Used Mission material assigned.

One Hundred and Nineteenth Psalm is too hard. Parallelism in this selection made it extremely difficult. I would choose another Psalm, and would only try learning one memory selection.

Prefer the chronological order of stories to develop history sense, but would combine some stories.

Like "Up From Slavery" and would suggest that another text be given for two weeks work.

The Church History period could more profitably be given to dramatization, and wait with Church History until High School grade.

Found dramatization very profitable and enjoyable. Would like a regular period every day or at least three times a week.

Materials were ample, except the class room was crowded when all were present.

A class should not have more than 12, nor less than 6, under physical conditions present.

It is very difficult to estimate results in devotion and reverence. I think children's attitude in Assembly has been fine. I know children are considerably more interested in the Bible and in prayer than they were before. I think they are realizing what worship means.

Discipline was not difficult, until the last week; children were restless. Enrollment, 7 girls, 6 boys. Average attendance 87.9.

## IX. EIGHTH GRADE

### BIBLE STUDY

a. Geography of Palestine, and surrounding country. Drew map of Palestine, locating principal cities, towns, river, lakes and mountains. Map put in notebooks.

b. History of Palestine, from earliest times, through the various conquests, down to the Roman period in the time of Christ and St. Paul. Brief history of the Greeks, their religion and literature and influence upon civilization. Comparison between Greek philosophy and Christianity. Brief history of the Romans, with special emphasis on the reigns of Augustus, Tiberius and Nero, the Emperors of the period of the birth and crucifixion of Christ and the life and work of St. Paul. Study of the life, education and customs of the Jewish people of the period; also of the customs of the Roman people and method of provincial government. The Jewish and Roman laws. Work put in outlined form in notebooks.

c. Life and Work of Christ—to the beginning of His Ministry. Developed from the Bible: Gospels of St. Matthew, St. Mark and St. Luke; training and education of a Jewish boy of the period, according to historical outline. Further references, pamphlets: "Life of Christ." Bible references for historical work: "Westermann's 'Story of the Ancient Nations.'"

### MEMORY WORK

Ten Commandments. Psalms 23 and 24. St. Matthew 5:1-12. I Corinthians 13. Books of the Bible.

### MISSION STUDY

First nine chapters of Dr. Grenfell's Autobiography, "A Labrador Doctor," also story of "R. Marvin's Confession."

Life and work of St. Paul. Introducing historical foundation mentioned above. Complete study of work and travels of St. Paul as found in Acts 8-28.

Find Dr. Grenfell's "A Labrador Doctor," rather difficult for Eighth Grade. It is more suited to adults or High School pupils of Junior or Senior grade. Rather vague in places and narratives loosely constructed. Difficult to reproduce in story form.

Classes, in my opinion, should have not less than 5, nor more than 10.

A higher appreciation of the blessings of Christianity, the character and work of Christ and unbounded admiration for the character and mission work of St. Paul.

Discipline was easy.

## X. HIGH SCHOOL GRADE

- I. Course—"The Life of Christ."
- II. Textbooks—Bible, "The Manhood of the Master"—Fosdick.
- III. Reference Books: Stalker—"Life of Christ." Stalker—"Imago

Christi." Stalker—"The Trial and Death of Jesus." Burgess—"The Life of Christ." Littlefield—"The Life of Christ." David Smith—"In the Days of His Flesh." (International.)

IV. Reference Books that we used (because we had access to only two volumes of David Smith's "Days of His Flesh"): Knight—"On the Way to Bethlehem." Gilbert—"Life of Jesus." Van Dyke—"Out-of-Doors in the Holy Land." "Finnemore—"Holy Land." Peters—"The Master." Tappan—"The Christ Story." Horton—"Hero of Heroes."

All of these books were read by one or more students voluntarily; no class assignment was required.

V. Use of Textbook. Bible: a. 4 Gospels. b. Other parts of the Bible, wherever needed.

"The Manhood of the Master"—Fosdick. a. Chapters 1, 3, 7, 9, 10, and 12.

Reference Books: a. Stalker—"Life of Christ" (entire). b. Stalker—"Imago Christi"—Chapters 2, 6 and 8. c. Stalker—"The Trial and Death of Jesus" (entire). d. Burgess—"The Life of Christ" (entire). e. David Smith—"In the Days of His Flesh" (entire). f. Littlefield—For suggestions.

Map work: Journeys during the first thirty years of Christ. Journeys during "The Year of Obscurity," and "The Year of Public Favor." Journeys during "The Year of Opposition."

Notebooks: Sources of material. Purpose of each of the Gospels. How Jesus used His Bible. Writing of the Life of Christ called, "My Life of Christ." Writing of paragraphs on assigned subjects. (This was discontinued after we started dramatizing Bible stories, as our time was occupied by the writing of the dramas.)

Two dramas were written and presented by the students: "The Parable of the Prodigal Son." "The Meeting of Paul and Timothy at Lystra." (This work was not done at the time of the class period. An extra hour a day was devoted to this work; this was done after a unanimous vote.)

Followed program as outlined. Dr. Mutch's book was not assigned to me.

#### COMMENTS

As the time is limited, it would make for greater efficiency if each pupil had a working outline at the beginning of the course. This could be either in the form of a textbook or a typewritten syllabus, prepared by the teacher.

From 20 to 30 can be handled with ease; am not prepared to make an iron-clad statement. Experience of a couple of years would tell you that. There ought not to be so many that the personal touch is lost; a smaller class, of course, would be preferable.

The pupils now seem to have a deeper understanding of the rites of the Church, e. g. The Lord's Supper.

Leading in Public Prayer by all the pupils in class and most of them at the Assembly.

Better understanding of the Devotional Life.

Discipline—natural. Never had any occasion to correct anyone.

Enrollment, 18 girls; 2 boys. Average attendance, 88.7.

## The Waverly Schedule of Worship

A. O. CALDWELL\*

At the Easter Communion last year eighteen unusually fine young people were received into full membership in the Presbyterian Church of Waverly, N. Y. They had come up through the various classes of a closely graded Sunday school. They had been taught by an able devoted corps of teachers. With one or two exceptions they belonged to church families and their home influences were of the best sort. They had been carefully prepared for church membership by a Pastor's Instruction Class that had lasted twelve weeks. Emphasis was laid in this class on the fact that in joining the church we expected them to be present at its regular services. The morning service, they were told, was not intended for older people only but for all our members. When they were examined by the session, according to our system, each one was individually interviewed. The Elders, acting by agreement, in their questions inquired specifically concerning this point of attendance at the regular morning service of the church. In each case one of the older men gave his testimony concerning the value of the church services and urged fidelity to them.

The first Sunday after Easter all these new members were present. The next Sunday half of them were present. Within a month after their reception into membership not one was present at the church service. Their attendance continued, despite personal appeals, to be very irregular. They were in Sunday school which follows church but did not come until that hour. They were back into what had been their custom since infancy to come to Sunday school at noon. The bell at ten thirty summoned the gray heads, but not them.

This not unusual experience is responsible for the initiation of our new schedule. It made pastor and session face the problem. It made us see the inevitable result. Within a very few years the Sunday-school classes to which these children belonged would begin to break up. Some would go away to school. Others would take up work in larger places. The remnant would become discouraged. Their loyalty had been not to an institution or to an ideal but to a group and the group would break up. How could we expect these children whom we had almost taught to believe that they were not expected to go to church, suddenly at the critical time to get the habit of church attendance. We had received eighteen members into the church. Their names would be carried on the books, but how many would be loyal, energetic church members all their lives? This first communion should be the beginning of a new loyalty and devotion. For many it would prove the climax instead of a beginning. It would be the climax of an old childish loyalty that already they were almost ready to leave behind them.

For this state of affairs there may be and probably are many causes. The roots of this problem of the loss by the church of the youth it has nurtured, lie deep in the conditions of our modern life. But the church is in part at least directly responsible. By its bad program it has made a

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\*Pastor of the Presbyterian Church, Waverly, New York.

problem that might have arisen almost inevitable and harder to solve. It has made a clearly marked division in its church life between its adults and its children and has provided no adequate methods by which the children who have from infancy shared in its Sunday-school program may pass over into the larger loyalty. The bridge that the revival methods offered is discredited and largely abandoned. The church will lose its youth as long as it continues to train them in a bad practice. The time has come to train them from the first in the habit we expect them to continue in to the end.

Considerations such as these led to the adoption after some hesitation of a simple change of schedule that had long been advocated by two or three. We had morning Worship from ten thirty to eleven forty-five and Sunday school from twelve to one. Now we have one united service, "Morning Worship and Bible Study" from ten thirty to twelve forty. All are expected to be present at the opening of the church service. Parents are urged to bring the whole family with them and sit in the family pew. One teacher has a pew where the ushers may seat children coming without their parents. Several children whose parents do not attend church have been adopted for the church service by other adults, and made to feel at home in their pews. The regular church service with a Responsive Reading, a Scripture Passage, Hymns and offertory and the pastoral prayer (somewhat shortened and made a vivid and concrete prayer rather than a theological soliloquy), makes a worship period which closes at eleven five. During the singing of a hymn specially chosen as a good marching piece, the children of the Beginner's, Primary and Junior Departments leave the auditorium to take up their program. The young people remain with the adults during the sermon period.

The schedule of services is as follows:

#### MORNING WORSHIP AND BIBLE STUDY

Presbyterian Church, Waverly, N. Y.

10:30. All ages, adults, young people and children assemble for Morning Worship.

10:30-11:05. Church Worship Period.

11:05. Children in the Beginners, Primary and Junior Departments leave auditorium to take up Sunday School work.

11:05-11:35. Sermon period for Adults and Young People.

11:35-11:40. Close of Church Period.

Hymn, Prayer, Silent Prayer.

11:40-11:45. Period for greeting strangers and visitors and to find places for class period.

We urge everyone to remain for the Bible Study period which follows.

#### YOUNG PEOPLE'S DEPARTMENT

(Prayer Meeting Room)

11:45-12:00. Departmental Opening.

12:00-12:25. Class Period.

#### ADULT DEPARTMENT

(Auditorium)

11:45-12:25. Class Period.

PRIMARY AND JUNIOR DEPARTMENTS  
(Upstairs)

- 11:05-11:40. Departmental Work. Exercises. Story Hour. Memorizing Bible texts and hymns.  
 11:40-11:50. Children's Worship.  
 11:50-12:25. Class Period.

BEGINNERS' DEPARTMENT  
(Ladies' Parlor)

- 11:05-12:25. Motion Songs. Stories. Pictures. Drills.  
 12:30. All departments reassemble in the auditorium for the closing exercises.  
 12:30-12:40. Closing Exercises.  
     Report of Secretary. Announcements by Superintendent, Closing Prayer and Hymn.  
 12:40. Don't leave the church without a friendly word to visitors and strangers. The church is a fellowship.

## Relations of Sunday School and Week-day Work

Where a well-organized week-day school of religion exists what remains for the school meeting on Sunday? If it is granted that it is desirable to have some kind of a program on that day what should it be? Here is the answer as it is being worked out in the Congregational Church of Gary, Indiana, under the direction of Miss Marie Leberman, one of the regular teachers in the week-day Church schools.

### I. PROGRAM OF THE SUNDAY SCHOOL

#### 1. Worship.

- (a) Based on the hymns, prayers, and scripture passages learned in the day school.
- (b) The worship program should be carefully planned, much emphasis placed on it and plenty of time devoted to it.

#### 2. Instruction.

- (a) The curriculum should include those subjects not included in the curriculum of the day school.
- (b) Suggested subjects:
  1. Thorough study of Biblical pictures.
  2. Hymnology.
  3. Missions (not given in day school).
  4. Biblical plays.
  5. Pageants, cantatas, special-day programs.
  6. Instruction through the moving picture.
  7. Church history.
  8. Church membership.
  9. Christian citizenship (based on principles of Christian conduct taught in day school).

#### 3. Expression.

- (a) Telling of stories learned in day school.

- (b) Dramatization of stories told in day school.
  - (c) Debates and discussions based on principles taught in day school.
  - (d) Social service. A graded system of social service should be planned.
  - (e) Handwork in connection with missions.
  - (f) Giving.
4. General Plan of Work for Each Department of the Sunday School.
- (a) Kindergarten.
    - (1) Worship.
      - (a) Songs, prayers and memory tests taught in day school.
      - (b) New songs suited for Sunday school only may be taught.
    - (2) Instruction.
      - (a) Mission stories.
      - (b) Stories of Biblical pictures.
      - (c) Special-day programs.
    - (3) Expression.
      - (a) Telling of stories taught in day school.
      - (b) Dramatization of stories told in day school.
      - (c) Handwork in connection with missions.
      - (d) Social service.
      - (e) Giving.
  - (b) Primary. Same plan as for Kindergarten.
  - (c) Junior.
    - (1) Worship.
      - (a) Songs, prayers and scripture passages memorized in day school.
    - (2) Instruction.
      - (a) Missions.
      - (b) Study of Biblical pictures.
      - (c) Study of hymns.
      - (d) Special-day programs.
      - (e) Instruction through the moving picture.
    - (3) Expression.
      - (a) Telling of stories told in day school.
      - (b) Dramatization of stories told in day school.
      - (c) Dramatization of mission plays.
      - (d) Social service.
      - (e) Giving.
  - (d) Junior High.
    - (1) Worship.
      - (a) Hymns, prayers and scripture passages memorized in day school.
      - (b) Responsive service.
    - (2) Instruction.
      - (a) Missions.
      - (b) Study of hymns.

- (c) Study of Biblical pictures.
- (d) Biblical plays.
- (e) Pageants, cantatas and special-day programs.
- (f) Church membership.
- (g) Instruction through the moving picture.
- (3) Expression.
  - (a) Dramatization.
  - (b) Social service.
  - (c) Giving.
  - (d) Decision to accept Christ.
- (e) Senior High.
  - 1. Worship.
    - (a) Hymns, prayers and scripture passages memorized in day school.
    - (b) Responsive service.
  - (2) Instruction.
    - (a) Missions.
    - (b) Study of Biblical pictures.
    - (c) Biblical plays.
    - (d) Pageants, cantatas and special-day programs.
    - (e) Church history.
    - (f) Christian citizenship.
  - (3) Expression.
    - (a) Dramatization.
    - (b) Debates.
    - (c) Social service.
    - (d) Giving.

II. This plan demands that the teachers and officers of both schools work hand in hand and that they coöperate in every way possible.

III. The work of the Sunday school is not *lessened* but *changed*. The church now has the greatest opportunity it has ever had in religious education. The task of the church now is the *climax* of the task of religious education.

## The Last Convention and the Next One

TO THE EDITOR:

Will you grant me a few lines in order that I may answer certain questions that have arisen with respect to the plan for the next convention, and also start a discussion (which I hope will be continued by other members of the Association in subsequent issues) of an obvious defect in the by-laws that relate to the Council?

According to a plan that was adopted at New Haven in 1914, the conventions are in alternate years "general" and "specialized." The one at Rochester was "general." What does it mean that the next one is to be "specialized"? An answer can be inferred by consulting the programs of the "specialized" conventions thus far held. See RELIGIOUS EDUCATION for February, 1916, 1918, and 1920. At the "general" convention the departmental meetings consume nearly all the time, only one meeting of the Association as such being held, namely, the annual business meeting. On the other hand, at the "specialized" convention, also called "conference," the time schedule is reversed, so that fewer sessions of departments are held, and the *Association as a whole* holds several sittings, one for business, the others for papers and discussion. The discussion at these meetings is always open to all members of the Association. The Council prepares the programs, acting herein simply as a committee upon which this duty has been placed by vote of the Association. But all the sessions, let me repeat, are sessions of the Association itself, so that every member has equal right to the floor in all discussions.

A contrary impression has arisen because, no doubt, of the closed or semi-closed sessions of the Council on occasion of the "general" conventions. Anyone who will take the trouble to read the by-laws (see RELIGIOUS EDUCATION, April, 1916, pp. 186-192) will perceive how the Council came to be a closed body and why it has *always* held meetings in which discussion has been limited to members. In the early years of the Association the constitutional plan appears to have worked well, but in my opinion the garment that fitted the child in its infancy is now outgrown and is impeding the free movement of thought. Note, in particular, the increased interest in the more technical questions, and the increased number of men and women who are ready to discuss them intelligently. Do we need any longer a special investigating body with a closed, self-perpetuating membership having the duty of holding meetings in which a member of the Association, as such, has no standing? Are not all our departments tending to become investigating bodies?

With these considerations in mind, I hereby give notice of my intention to introduce at the business session at the next convention a motion to amend the by-laws as follows:

1. Strike out of Article VI, Sec. 3, the words, "except the Council of Religious Education."

2. For Article VI, Sec. 5, substitute the following:

Sec. 5. *Council of Religious Education*. The Council of Religious Education shall have for its objects:

- (1) To consider the work and the policies of the Association, and

to make a report upon the same, with recommendations, annually, either at the annual convention or in RELIGIOUS EDUCATION.

(2) To cause to be prepared and submitted at the annual convention as often as once in two years a report on current progress in education as far as it relates to religion and morals.

(3) To consider such educational problems in the sphere of religion and morals as are submitted to it by the Association; also such problems as it deems of general interest or importance; and to report upon the same either at the annual convention or in RELIGIOUS EDUCATION.

The effect of these amendments, if they are adopted, will be to put the membership of the Council upon the same basis as the membership in all other departments, but to place upon this department certain specified duties instead of leaving it entirely free, as others are, to choose its own functions.

The next convention, in the nature of the case, will be held under the present by-laws, but any needed change can be accomplished before the "general" convention of 1923, that is, before the problem of open *vs.* closed sessions can easily be acute again. The Council as at present constituted must, I suppose, hold one or two more executive sessions, but they need not, and as far as I can see will not in the least affect the open discussion meetings of the Association at the next convention. I make these statements as an expression of my own convictions only. I have had no opportunity to consult the other members of the Executive Committee of the Council.

March 18, 1921.

*George A. Coe,*  
President of the Council.

## Undergraduate Religious and Social Service Work at the University of Chicago

Do the students of a modern university participate actively in religious and social service organizations? Conditions at the University of Chicago were investigated last spring by a special committee of the President's Board of Christian Union. In the course of the social survey over two thousand completely filled out questionnaires were returned by the undergraduates of the institution. These revealed some significant facts.

Over 88% of the students claimed membership in some organized religious group. Two-thirds of the entire student body recorded itself as Protestant; one-eighth as Jewish; one-twelfth as Catholic. Among the miscellaneous organizations represented were: Greek Orthodox, Latter Day Saints, Confucians, Ethical Society, Spiritualist. There was but one avowed atheist and two agnostics in the entire group. Strange as it may seem a larger proportion of women was without any official connection than men.

The questionnaires indicated that the students attend religious services with a large degree of regularity. The figures quoted cover the academic year only, and have no reference whatever to the summer or vacation months. Ninety-two per cent attended a formal religious service at least once a month and 45% went at least once a Sunday. In addition to this Church going, 89% attended a University Chapel service once a week, and one-third of the entire number attended a class for religious education or a Young Peoples's Society at least once a month.

One-eighth of the students engaged in some form of responsible religious work. Ninety-one men and 53 women were Sunday-school teachers, 25 men and 4 women were general superintendents or departmental superintendents. Six undergraduates were actually engaged in pastoral work. The men engaged in various lines of activity. There were Gideons, a secretary of a Chinese mission church, choir directors, church trustees and treasurers, editors of church papers, assistants at missions and at Salvation Army meetings. The women were heavily represented in aid and missionary societies and as pianists.

All kinds of social work were carried on by University men and women. Two-fifths of those with homes in Chicago were identified with social service organizations. The following list is incomplete but indicates the variety: Junior Coöperative League, Jewish Welfare Associations, National Association for the Advancement of Colored People, United Charities, Women's Clubs, Urban League, Students' Alliances, Consumers Associations, Child Welfare League, Women's Trade Union League, Loyalty and Americanization Leagues, War Service Associations, Ministerial Associations.

A larger proportion of the student body worked in social service activities than belonged to formal organizations. Some of the more common enterprises were: United Charities case work and Juvenile Psychopathic Institute work (22), boys' clubs and Boy Scout Troop leaders (29), visiting sick, sewing and caring for children at settlements, teaching English to foreigners (and one Chinaman who reversed the order and wrote "Teaching Chinese to English"), work for soldiers' families and war relief, Legal Aid Society work, campaigner for Woman's Suffrage Amendment, Amnesty Committee of Chicago.

This does not include the hundreds of students and the hours of time spent in campus religious work in the Christian Associations or in the religious clubs and study groups.

It must be remembered that this tremendous volume of social and religious service was carried on in addition to the household and remunerative work done by students. Of the 1,268 men regarding whom data were gathered 551 lived with relatives in Chicago, and 216 of them engaged in household work. Of the 797 women included within the survey 319 lived at home, and nearly all of the latter engaged in household work. The women usually averaged over 10 hours per week. Four hundred and nine men and 144 women spent ten or more hours per week in remunerative work. Again it should be emphasized that this record is strictly confined to the academic year and does not include summer work.

One encouraging fact of great importance was the number who were contemplating some form of social or religious work as a life vocation. Seventy-six men and 68 women indicated that they had definitely made up their minds so to dedicate themselves, and several others let it be known that they were considering it. Among the vocations mentioned were:

Social service (professional) .....	93
Medical missionaries .....	12
Missionaries .....	14
Ministers .....	12

# Constitution of the Religious Education Association of Southern California

## ARTICLE I. NAME

The name of this body shall be the Religious Education Association of Southern California.

## ARTICLE II. OBJECT

The object of this Association shall be strictly non-promotional, giving itself entirely to discussion of problems in the field of Religious Education and making such recommendations as it feels wise and necessary to pastors, laymen, and church school workers in southern California.

## ARTICLE III. MEMBERSHIP

The membership of this Association shall be as follows:

1. Active.
  - a. All directors of religious education employed full time by a local church.
  - b. Directors of religious education employed by denominational boards.
  - c. Professors of religious education in colleges and universities.
2. Associate members.
  - a. All those who are engaged part time as directors of religious education.
  - b. Upward division students in colleges and universities who are majoring in religious education.
  - c. Associate members will have full rights and privileges with exception of voting, holding office, and attendance upon executive sessions.
  - d. New members may be voted in by majority vote of those present.
  - e. Associate members may become active members by fulfilling the requirements.
  - f. All members both active and associate are required to become members of The Religious Educational Association.

## ARTICLE IV. OFFICERS

The officers of this Association shall be as follows:

1. Honorary President.
  - a. Each year some person who has made a distinct contribution to the work of religious education shall be elected Honorary President of the Association.
2. President, Vice-President, Secretary-Treasurer, Corresponding Secretary.
  - a. The President must be selected from those active members who are engaged as directors of religious education in local churches.
  - b. The officers shall be elected annually and may serve but two terms in succession.

## ARTICLE V. COMMITTEES

The standing committees shall be the Program Committee and the Committee on Recommendations and Public Statements.

1. The chairman of the Program Committee must be selected from those actively engaged in the field of religious education.
2. The chairmen of all committees must be active members.

## ARTICLE VI. MEETINGS

The meetings of this Association shall be held bi-monthly, beginning in the month of October. Special meetings may be called at any time by the President or at the request of five active members. Those present shall constitute a quorum.

## ARTICLE VII. DUTIES OF OFFICERS AND COMMITTEES

The President shall call all meetings and shall preside at the same and perform such other duties as usually apply to this office.

The President is the exofficio member in all committees.

The Vice-President shall perform the duties of the President in the absence of the latter and shall be chairman of the Committee on Recommendations and Public Statements.

The Secretary-Treasurer shall have charge of all the records and minutes of the Association. He shall also have charge of all the funds of the Association.

The Program Committee shall plan all programs in connection with the activities of the Association.

The Committee on Recommendations and Public Statements shall prepare such recommendations and statements as the Association requests.

## ARTICLE VIII. AMENDMENTS

This constitution may be amended at any regular business meeting of the Association by a two-thirds vote of the members present.

## ARTICLE IX. BY-LAWS

Any by-laws or amendments of this constitution deemed necessary by the Association may be added at any regular meeting by a two-thirds vote of the members present provided one meeting has elapsed since the matter was brought first to the attention of the Association.

## To Universities and Colleges—A Memorial

A MEMORIAL ON BIBLE AS A COLLEGE ENTRANCE CREDIT, ADOPTED BY THE  
DEPARTMENTS OF UNIVERSITIES AND COLLEGES AND TEACHERS OF  
BIBLE IN COLLEGES AND UNIVERSITIES, IN JOINT SESSION OF  
THE RELIGIOUS EDUCATION ASSOCIATION CONVENTION,  
ROCHESTER, N. Y., MARCH 11, 1921.

We hold that the Bible makes an essential contribution to the ends of higher education, which has for its main objective the making of the highest type of world citizenship.

The Bible is the depository of the finest ideals of life. It joins ethics with religion, and defines religion in social terms. "Thou shalt love the Lord thy God and thy neighbor as thyself" is both Old and New Testament teaching. "Whatsoever ye would that men should do unto you, do ye even so unto them" is the golden rule of conduct.

The Bible is the finest specimen of English literature. Sentiment and literary expression go hand in hand. It says great things, and says them in a noble, clear and impressive way. These two outstanding qualities give the Bible pre-eminence of values in education.

There is to be recorded a gratifying growth in the appreciation of the educational value of Bible study. It is seen in the increasing recognition the study is obtaining in the college curriculum and in the steady growth of "Grade A," speaking of better equipment in man power and material, according to the report of the Committee on the Standardization of Colleges, presented to this convention by the chairman, Prof. Irving F. Wood, of Smith College.

The time has now come for taking a forward step in urging that credits in Bible study be more generally allowed for college entrance. There are three reasons for such action.

- (a) It calls attention to the importance of systematic Bible study in the secondary schools, the Church Bible School, the Association schools, etc.
- (b) It tends to increase the efficiency of Bible study in these outside agencies, by bringing it under academic control, and by insisting upon high grade of work.
- (c) It stimulates the systematic study of the Bible by offering of academic reward.

We therefore recommend that the report of the Joint Commission be adopted by all our American colleges, and be made the basis for a college entrance elective.

That the College Entrance Board be requested to prepare and offer examinations (based on the recommendations of the Commission) beginning June, 1921.

That the preparatory schools be requested to provide an adequate staff and equipment for the teaching of the Biblical courses outlined by the Commission.

ISMAR J. PERITZ,  
Chairman of the Department of Universities and Colleges.

## College Entrance Credit for Work in Biblical Literature

Some months ago the Council of Church Boards of Education appointed a commission to define a unit of Bible study for secondary schools with reference to possible college entrance credit. This commission consisted of Robert L. Kelly, Chairman, Council of Church Boards of Education; Charles Foster Kent, Yale University; Laura H. Wild, Mount Holyoke College; Lavinia Tallman, Teachers College; H. G. Buehler, Hotchkiss School; Ira M. Price, University of Chicago; Herbert L. Willett, University of Chicago; Vernon P. Squires, University of North Dakota, and John E. Foster, Iowa State Board of Education. It was appointed at the invitation of the Association of New England Preparatory Schools, the Association of Biblical Instruction in American Colleges and Secondary Schools with the Middle Western Branch of that Association, the Religious Education Association, the Council of Church Boards of Education, the International Sunday-School Association, the Commission on Christian Education of the Federal Council of the Churches of Christ in America, which includes in its membership numerous Sunday-school and other associations interested in Bible study, and local commissions or boards already established in thirty states.

The Commission outlined a course of study in the Narratives and Songs of the Old Testament, another in the History of the Hebrew Commonwealth, and a third in the Life and Work of Jesus and Paul. It also stipulated certain educational standards and methods of inspection and supervision which should be carried out in secondary schools which desired academic recognition for the work done.

For instance, it stipulated that teachers of Biblical literature following the courses named above in secondary schools, including church schools, should be college graduates and have in addition at least one year of professional work in Biblical literature. It provided that the work of these teachers should be carefully inspected and that the methods of instruction should conform to modern standards in our best secondary schools. It set forth certain requirements as to the classroom and other conditions under which the work was to be done, and recommended a minimum library for the use of teachers and students.

This definition has already met the approval of a large number of institutions of higher learning throughout the country. On the list now in process of making, there are some two hundred colleges and universities which have agreed to recognize work done in conformity with the principles set forth in the report of this commission. Among these institutions are Columbia University, Brown University, the University of Chicago, the University of Notre Dame, the University of Iowa, Boston University, Colgate University, Purdue University, and Smith, Mount Holyoke, Oberlin, Carleton, Bowdoin, Dartmouth, Haverford, and Randolph-Macon colleges, and the University of Rochester.

## The Rochester Convention

The program for the Rochester Convention included thirty-three meetings of the Association and its departments, and meetings of four different bodies meeting with the Association, lasting from Wednesday, March 9, to Monday, March 14. The entire meeting was planned, not as a popular convention, but as a gathering and conference of leaders and workers. From this point of view it was one of the most successful conventions the Association has ever held. The impression of every session, especially in the departments, was that of earnest and fruitful concentration on practical and exact problems.

The addresses at the evening sessions were both strong and pointed, and these particular meetings were made more attractive by the unusually fine musical programs provided by the Brick Church Choir and the Rochester Festival Chorus under the direction of Mr. Oscar Gareissen. The Association is especially indebted to the Rochester Committee and its officers whose names are given below.

Following the convention the Federation of Churches for Rochester is arranging a conservation meeting and five-year program of Religious Education, indicating that the convention has accomplished precisely the desired local effects.

### THE ROCHESTER COMMITTEE FOR THE CONVENTION GENERAL COMMITTEE

C. A. Barbour, D. D., Wm. H. Beers, Jr., Wm. H. Brown, Daniel N. Calkins, C. Waldo Cherry, Irving T. Clark, F. H. Coman, D. D., Ralph S. Cushman, D. D., John F. Dinkey, Mary Dunn, Royal B. Farnum, John F. Forbes, Ph. D., Louis S. Foulkes, W. C. Gannett, D. D., Wm. A. R. Goodwin, D. D., H. B. Graves, Allison H. Groff, E. A. Hanley, D. D., Delbert C. Hubbard, A. M. Holden, Garrett Hondelink, Wm. A. Hubbard, Walter S. Hubbell, Fanny L. Kollock, Herbert P. Lansdale, Chas. G. Lenhart, Frank W. Lovejoy, Albert E. May, Edward G. Miner, Jacob S. Minkin, Mrs. W. A. Montgomery, Orlo J. Price, D. D., Alfred S. Priddis, Geo. W. Robeson, Mrs. Kingman N. Robins, Henry D. Shedd, F. Harper Sibley, Wm. H. Stackel, Edwin Allen Stebbins, Mrs. Metta B. Steinhousen, Mrs. Henry A. Strong, E. B. Taft, Chas. F. Wray and William F. Yust.

### OFFICERS

*President*—Joseph T. Alling; *Secretary*, Orlo J. Price, Ph. D.

*Vice-Presidents*—Rush Rhees, LL. D.; Hon. James G. Cutler, David L. Ferris, D. D., Horace J. Wolf, Herbert S. Weet, Wm. R. Taylor, D. D.

### CHAIRMEN OF COMMITTEES

*Finance*—Joseph Farley.

*Office and Registration*—Robert Tait.

*Press Publicity*—Herbert W. Bramley.

*Local Publicity*—Rev. John S. Wolff.

*Meeting Places*—F. Frankenfeld, D. D.

*Devotional Services*—Horace G. Ogden, D. D.

*Conservation*—Albert W. Beaven, D. D.

*Music*—Oscar Gareissen.

*Student Attendance*—Wm. F. Shimer

*Exhibits*—F. F. Fry, D. D.

## Notes

The Character Education Institution of Baltimore is preparing a bulletin on the Character Education of Babies.

The public schools of the United States will call attention to the work of Horace Mann at the time of the anniversary of his birth on May fourth.

During February "The North-American" of Philadelphia, published several interesting articles, by Robert D. Towne on the early history of the Sunday school.

Prof. H. Augustine Smith, Director of the Department of the Fine Arts in Religion, has just been appointed to the Musical Directorship at Chautauqua, New York.

The Rev. Raymond C. Brooks, formerly pastor of the First Congregational Church, Berkeley, California, is now engaged in organizing the department of Religious Education in Pomona College.

The "Fourth Annual Announcement of the Elmira School of Religious Education" is a neat pamphlet showing in detail what is being done by the Elmira, N. Y., city Board of Religious Education in a training institute.

The Colorado Sunday School Association has prepared a useful pamphlet on regulations and syllabus of Bible study covering the pre-college high-school work, which may be obtained from the office of the Association at Denver for five cents a copy.

Two pamphlets from the China Sunday-School Union explain the methods of problem-teaching developed by the Rev. Ellwood G. Tewksbury. Some good illustrations make this interesting approach to the project method very clear.

Interesting reports are coming in of the organization of groups of Directors in different cities. In Denver, Dr. J. T. Carlyon is President and Miss Sarah Kleinsmidt, Secretary and Treasurer. In Lincoln, Nebr., Miss Eleanora T. Miller is President. In Los Angeles the form of organization is shown on another page.

The Department of Philosophy and Psychology, under Prof. Starbuck, at the State University of Iowa, is preparing a fairly complete bibliography on character training. This is designed for the use of school people and with the purpose of assembling the useful moral-education materials of all kinds, especially in the fields of history, biography, fiction and the activities of young people.

The work at Lawrence College, Appleton, Wis., in Religious Education, under Prof. Earle E. Emme, is a good example of the varied possibilities in this field at a standard college in a community where different relationships are possible in the form of church classes and other activities.

*Statistics.*—In the United States, estimate for 1920, based on census of churches: Protestant, schools 187,000; pupils 15,291,658; Roman Catholic, (for 1918) schools 12,761; pupils 1,853,245—also, in parochial schools, 1,667,945; Jewish, schools 700, pupils 87,065. It is estimated that there are nearly 300,000 Christian Sunday schools in the world with over twenty-seven million pupils enrolled.

For an account of "The Community Schools for Week-Day Religious Instruction" at Gary, Indiana, send thirty cents to the Gary Board of Religious Education, 700 Adams street, Gary, Ind. For "The Van Wert Plan" send twenty-five cents to The Pioneer Press, Van Wert, Ohio. These are two excellent pamphlets giving in detail the plans of organization and particulars of the work of these two most significant systems of week-day instruction.

The situation in Theological Seminaries in the United States is strikingly shown in certain statistical studies and reports in "Christian Education" for December, 1920. This report not only reveals in a startling manner the inadequacy of the present student body to meet the needs of the churches but it also gives some surprising figures on the academic preparation of seminary students: "64.5 per cent of all the students in the 96 seminaries reporting are 'college graduates,' 16 per cent have had two years of college study, 13.5 per cent have graduated from high school only, 6 per cent have not gone beyond the grammar grades."

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### Ex-pert Testimony

In one of the lesson courses now being prepared for week-day schools of religion the denominational expert makes suggestions on forms of expressional work for the lesson on "Jesus Walking on the Sea"; as a form of manual expression he advises that a group of boys sing, with appropriate action, "Heave Ho, My Lads, Heave Ho!"

The audience will kindly refrain from applause.

## Book Reviews

THE PSYCHOLOGY OF ADOLESCENCE, *Frederick Tracy*. (The Macmillan Co., New York, 1920. Pp. xii 246.) This is one of a series of *Handbooks of Moral and Religious Education*, under the editorial supervision of Professor E. H. Sneath, of Yale University. Its purpose, the preface states, is not to add to the number of records which embody the results of investigations into the adolescent mind from this or that point of view; "but rather to survey the whole field, having in mind the leading facts, as presented in these psychological and biological researches, as well as the fundamental categories of valuation, as set forth in the philosophy of morals, of religion and of education; and to place the results of this survey in the hands of the teacher, within the modest compass of a 'handbook'."

Professor Tracy's *Psychology of Childhood* was first published nearly thirty years ago, and is still one of the best books in its field, having passed through many editions and a comparatively recent revision. It is high praise, but deserved, to say that his *Psychology of Adolescence* is even better. In a field where there is much confusion and exaggeration, and where investigators sometimes exhibit tendencies no less erratic than those supposed to be characteristic of the young folk they are attempting to study and describe, Professor Tracy manifests a keen sense for facts and sound judgment in their report and interpretation. He has succeeded amazingly well in doing what he set out to do, and has presented a description of adolescence which is comprehensive, true, and more clear-cut than we might have thought to be possible.

One inevitably compares this book with Hall's monumental two-volume work on *Adolescence*, different in character, purpose and bulk as that is. As a teacher of classes in the psychology of adolescence, the reviewer has always required his students to read President Hall's book. He will still require this, but he confesses to a feeling of satisfaction that he can now require them to read Tracy as well. We have long needed such a book as this, to match up with the other.

Professor Tracy recounts almost no particular cases or examples and describes no particular investigations; yet one gets the impression that his survey of the facts has been nearly, if not quite, as comprehensive as that of President Hall. His interpretation of the facts is, as a whole, better worked out and more reliable. The book is in no sense controversial; and the older work is seldom mentioned, then only with approval. Yet the view of adolescence here set forth is in certain fundamental respects the antithesis of that proposed by President Hall.

Like Professor Coe, Tracy believes in the continuity of moral and social development from childhood to adolescence, as opposed to the break postulated by the theory of recapitulation. He makes no use of the principle of recapitulation, dismissing it without discussion in a brief note as being without profit to the teacher. The associated principle of catharsis, "that early experience of general wickedness acts as a sort of inoculation against more serious wickedness later on, or as a kind of purge or cathartic, that cleanses the soul of its evil propensities, and enables the adolescent to begin in a condition of immunity against moral evil," he rejects completely as "an assumption of the baldest and most unsupported kind."

The point of view of the book throughout is frankly teleological. While a handbook of psychology, it is written for teachers, and for teachers who have in view the supreme moral ends of human life, which Professor Tracy conceives in terms of "wholeness," "balance," "control" and "personal devotion to a Supreme Person." There is manifest throughout a philosophic poise, a wholesomeness of outlook and sanity of judgment which render it a most significant contribution to our resources in the field of moral and religious education.

Professor Tracy stands at the opposite pole from current behavioristic points of view, or from those who make adolescent phenomena depend almost wholly upon physiological conditions and look upon moral and religious conversion itself as an inevitable and natural irradiation of the maturing physical powers of sex. "The primacy of the reason" is a creed which underlies all his work; and he is especially

strong in his descriptions of the cognitive factors in adolescent experiences and development. He dwells upon the place of reason "in the spheres of morals and religion, in which the education of the individual reaches its true end and its most perfect realization. If morality is not under the control of intelligence, it becomes merely the random functioning of unregulated instincts, with no clearly conceived end in view (which is equivalent to saying that it is no morality at all), and if a man's religion is not permitted to become thoughtful and reflective, then, in the words of Edward Caird, that man 'will inevitably turn his creed into a dead formula and his worship into a superstition.'"

The difficult subject of sex is admirably treated—not usurping the whole of the discussion, as in some books on adolescence, nor passed with platitudes. A rather new, and probably true emphasis is put upon the native modesty of adolescence, which is "more highly developed in that very period of life when it is most needed, to balance and hold in check the growing passions of our nature."

Finally, one should record his impression that Professor Tracy writes out of a wide acquaintance with young people and a sympathetic understanding of their life. It is the experienced teacher of many student generations who speaks in these pages. His book will be widely used, not only in college, university and seminary classes, but as a textbook for the training of teachers of religion in church classes and community institutes and schools.

Luther A. Weigle.

SEVEN AGES OF CHILDHOOD, *Ella Lyman Cabot*. (Houghton, Mifflin Co., \$2.75.) A book on the moral and spiritual purposes in child-training, developed by a treatment of the characteristics of its different periods. These Mrs. Cabot divides into the seven following: Babyhood, The Dramatic Age, 3-6, The Angular Age, 7-11, Early Adolescence, 12-14, Age of the Gang, 11-15, Age of Romance, 15-18, Age of Problems, 16-21. Altogether in a quite detailed study the author has happily combined science and sentiment; the book glows and yet it guides with plain facts. If the language is often poetic there is no shirking of clear and fairly dependable facts, while ample references and source quotations are given without pedantry. Indeed, while this is a book which all mothers might read with profit it also has large values for all teachers of the young.

The dawn of moral conduct is seen in the early period when there first comes adjustment to rules and to the needs and wishes of others. Later comes the growing sense of responsibility as tasks are accepted and opportunities of work, of aid and coöperation arise. And thus through each step of life the growth of moral and spiritual power is traced.

Although the years of childhood are arranged in periods and treated with analyses of characteristics the method is by no means mechanical. The variations in types and between children of the same age are recognized. This method is marked in the treatment of adolescent girls, their moods and needs. Seldom does one find that subject enlightened by so much sympathy and wisdom. Altogether here is a most helpful guide to parents and teachers who would know how to recognize and guide growth in their children toward full and kindly social living.

H. F. C.

## Book Notes

MORALE, *G. Stanley Hall*. (D. Appleton & Co., New York, 1920, \$3.00) (F. 3). It is a good thing to be told just what we mean, or ought to mean, by morale. While several of these chapters are related to the special conditions and psychology of the war period, they have a measure of permanent value.

WHAT AND WHERE IS GOD, *Richard LaRue Swain*. (Macmillan Company, New York, 1921, \$1.50) (B. 6). The old faith in new forms and in the light of modern science. The advantage of the book lies in its setting some of the most difficult problems in very simple everyday language.

THE NEW LIGHT ON IMMORTALITY, *John Herman Randall*. (Macmillan Company, New York, 1921, \$1.75) (B. 6). The question that men will always ask examined in the light of recent discussion of psychic research. Especially valuable as a fair-

minded review of that discussion and for its treatment of the social and ethical significance of psychic research.

THE FUTURE LIFE: FACT AND FANCIES, *F. B. Stockdale*. (Abingdon Press, New York, 1921, \$1.00.) A very brief treatment of the general argument with some references to modern philosophy and modern facts.

THE LIBERAL COLLEGE, *Alexander Meiklejohn*. (Marshall Jones Co., Boston, 1920, \$2.50) (U. O.). Although this is not written specifically for Amherst, it is the most complete brief for the Amherst type of colleges. The pleasing style and convincing argument make this altogether a fitting first volume in the series which Amherst College is now putting out. One hardly needs to state that President Meiklejohn is urging the cultural aims especially in the intellectual life.

THE CHRISTIAN PREACHER, *A. E. Garvie*. (Chas. Scribners, New York, 1921, \$3.50) (Q. 2). One of the advantages of this book lies in its rather full treatment of the history of preaching, the third and shorter section is devoted to the preparation and delivery of sermons.

CONVERSION IN INDIA: A Study of Religious Psychology, *Edward A. Annett*. (Christian Literature Society, Madras, paper covers 14 annas) (G. 2). A number of investigations, statistical studies and personal studies lie back of this useful contribution. Its special value lies in the two conditions of work in India, the definiteness of social change involved in a religious change and the particular atmosphere of religious faith.

THE SEX FACTOR IN HUMAN LIFE, *Thomas W. Galloway*. (American Social Hygiene Association, New York, 1921) (R. 3). A text-book for young men that one can recommend without reservation. The method is that of the development of facts and principles and their application, in a series of questions, to the daily experience of life.

BIBLE PLAYS FOR CHILDREN, *Mae Stein Soble*. (James T. White Company, New York, 1919) (S. 6). These short plays, with emphasis on the poetic and dramatic elements will be found useful with groups of older children.

PRIMARY METHOD IN THE CHURCH SCHOOL, *Alberta Munkres*. (Abingdon Press, New York, 1921, \$1.50 net) (S. 3-2). The merit of this book lies in the fact that it is really a treatment of method rather than of organization, the teacher's work receiving the primary consideration. The Story work, Dramatics, Hand and Construction work, Music and Worship all have intelligent consideration from the modern point of view. Certainly one of the best text-books on primary method.

TEACHER'S GUIDE TO METHODIST CHURCH AND ITS WORK, *Arlo A. Brown*; TEACHER'S GUIDE TO ORGANIZATION & ADMINISTRATION OF THE SUNDAY SCHOOL, *Arlo A. Brown*; TEACHER'S GUIDE TO LIFE IN THE MAKING, *B. S. Winchester*. Training Courses for Leadership Series. (Methodist Book Concern, New York, 1920) (S. 7-1). These guide-books accompany the pupil's texts, for training classes, already reviewed in RELIGIOUS EDUCATION.

HISTORY, PROGRESS AND PRESENT STATUS OF SURVEY OF RELIGIOUS EDUCATION BY AMERICAN RELIGIOUS EDUCATION SURVEY DEPARTMENT OF INTERCHURCH WORLD MOVEMENT, *Walter S. Athearn*. (Inter-Church World Movement, New York, 1920) (Q. 4).

FIRESIDE STORIES FOR GIRLS IN THEIR TEENS, *Margaret W. Eggleston*. (George H. Doran Co., New York, 1921) (R. 2). Those who are seeking stories for adolescent girls will find much valuable material here. In any case the teacher would do well to absorb the teaching material with these stories.

THE NEAR SIDE OF THE MEXICAN QUESTION, *Jay S. Stowell*. (George H. Doran Co., New York, 1921, \$1.50 net) (N. 4). Classes of adults, especially young men, could hardly do better than use this fair-minded study as a basis for discussion.

EDUCATION FOR SELF-REALIZATION AND SOCIAL SERVICE, *Frank Watts*. (University of London Press, London, 1920) (F. 1). Probably this is the best statement of the English point of view as to modern educational principles, especially on the social theory. The book belongs with the New Humanist Series, of which Benchara is the editor. Its purpose is to give the elementary teacher a general survey of the place

of education in life today, of its historical development, the history of its ideals and principles and the current prevailing theory and method. For any teacher this would be a highly stimulating book and it will present in brief form contact with a wide variety of experience and with the points of view of many educators and leaders.

**THE PROBLEM OF CHRISTIAN UNITY**, *S. Parkes Cadman, Bishop T. J. Garland, A. C. McGiffert, Bishop W. F. McDowell, Robert E. Speer, Henry S. Coffin, Bishop Ethelbert Talbot*. (Macmillan Company, 1921, New York, \$1.75).

**EVANGELISM**, *F. Watson Hannan*. (Methodist Book Concern, New York, 1921, \$1.50 net) (Q. 1). The special value of this book lies in its openminded philosophical approach to the program of evangelism.

**METHODS OF CHURCH SCHOOL ADMINISTRATION**, *Howard James Gee*. (Fleming H. Revell Co., New York, 1920) (S. 2). A fairly simple text-book so far as the uses of training classes in Institutes is concerned, giving the practical approach for lay-service, but the point of view is that of administration rather than education, of machinery rather than method.

**HANDBOOK OF CHURCH ADVERTISING**, *Francis H. Case*. (Abingdon Press, New York, 1921, \$1.25) (S. 9-12). How to do what needs to be done in and for and through the church furnishes one very natural group of subjects for classes; this text is included, therefore, in The Abingdon Series of Religious Education Texts. It is an interesting, plain, practical treatment, likely to be especially attractive to certain age-groups of young men, perhaps of old ones, too.

**THE BEGINNERS BOOK IN RELIGION**, *Edna Dean Baker*. (Abingdon Press, New York, 1921, \$1.25) (S. 9-C). The first part consists of general method in kindergarten work and is good from the point of view of general teaching. The lessons are very short, some sixty-four being given, but the directions are sufficient provided the teacher has not only that which the book helps to give, an understanding of kindergarten methods, but, also, a real and thorough knowledge of the religious lives of little children. This will prove a practical guide for week-day schools, but we believe it could be strengthened on the side of religious purpose and in the field of the religious experience of children.

**THE LIFE AND TIMES OF JESUS**, *Frederick C. Grant*. (Abingdon Press, New York, 1921, \$1.25) (S. 9-9). In the series of Abingdon texts for Week-day Church Schools. Thirty-two lessons for grade 9; material arranged principally in narrative form, with explicit references to the teaching elements, avoiding controversial material, and planned to develop consciousness of the ideals under which and for which Jesus lived.

**THE UPWARD PATH**, *Robert R. Moton, Myron T. Pritchard, Mary White Ovington*. (Harcourt, Brace & Howe, New York, 1920) (N. 4). A reader not only designed for children of African descent but written entirely by Negro writers of distinction. It would be useful, also, if white children who need to cultivate racial friendship should read and enjoy, as they doubtless would, many of these stories.

**THE MYTH OF THE JEWISH MENACE IN WORLD AFFAIRS**, *Lucien Wolf*. (Macmillan Company, New York, 1921) (N. 4). A simple, sufficient, definite answer to Mr. Henry Ford's wild charges (which we apologize for mentioning).

**THE PARENTS' LIBRARY**, edited by Prof. *M. V. O'Shea & Paul E. Watson*. (F. J. Drake Company, Chicago.) The following five volumes are part of a series of nine designed for the guidance of parents, all bearing evidence of careful planning so as to include large elements of practical usefulness.

**THE HOME GUIDE TO GOOD READING**, *David H. Stevens*. (P. 5). The special usefulness of this book lies in its classification of titles, with evaluations of books, arranged in groups according to ages and needs. The index enables one to place any book listed.

**PUTTING YOUNG AMERICA IN TUNE**, *Henrietta Weber*. (P. 5). Meeting a need we are beginning to realize keenly, giving parents guidance in musical training especially with reference to the development of good taste.

**EVERYDAY PROBLEMS IN CHILD TRAINING**, *M. V. O'Shea*. (P. 5). The problems

are those which arise in children's social relations to the family, the community and the school. While the treatment is practical it holds in view main principles.

THE FAULTS OF CHILDHOOD AND YOUTH, *M. V. O'Shea*. (P. 5). Naughty child, with some forty-five specific faults! And yet there are advantages, for puzzled parents, in this mode of treating symptoms rather than causes, because it is easier to recognize the former. This book should be studied with "First Steps in Child Training."

FIRST STEPS IN CHILD TRAINING, *M. V. O'Shea*. (P. 5). The simple principles at the basis of home training and at the beginning of the parents work. One cannot agree with the division into ethical, intellectual and social training because we cannot thus segregate children's experience. But there is much of real value here.

PAGEANTS AND PAGEANTRY, *Esther W. Bates*, Introduction by *William Orr*. (Ginn & Co., \$1.60.) An historical sketch of pageantry, with a treatment of its purposes and method, in the Introduction, is followed by a good chapter on the making of a pageant, and this by a detailed account of several well-developed pageants of historical and allegorical character. These are rich, carefully drawn, with definite educational purpose and so developed as to enlist the best powers of both children and young people. While the material has been prepared for general schools, teachers in religious education will find this a valuable, stimulating aid, and they will find the material presented usable by their own groups.

THE MYSTERY OF EPIPHANY, *B. C. Boulter*. (Society for Promoting Christian Knowledge, London, 1920) (S. 6).

VAN WERT PLAN OF WEEK-DAY RELIGIOUS INSTRUCTION, *May K. Cowles & Ernest I. Antrim*. (Pioneer Press, Van Wert, Ohio, 25c) (S. 9).

COMMUNITY SCHOOLS FOR WEEK-DAY RELIGIOUS INSTRUCTION—Gary, Ind. *Wm. Grant Seaman and Mary E. Abernethy*. (Board of Religious Education, Gary, Ind., 30c) (S. 9).

RELIGIOUS EDUCATION IN THE FAMILY. (Presbyterian Board of Publication and Sabbath School Work, Philadelphia) (P. 1).

COMMUNITY CHURCH OF NEW YORK, Year Book 1920. (Community Church, New York City, 1920) (Q. 1).

THE CHILD THAT DOES NOT STUMBLE, *Mrs. W. P. Willson*. (Badger, Boston, 1917, \$1.25) (P. 1). A useful book for intelligent parents applying some modern principles in education and modern theories in psychology to the problems of the child's moral, mental and physical development.

THE GOOD AMERICAN VACATION LESSONS, *Frances W. Danielson and Wilhelmina Stooker*. (Pilgrim Press, Boston, 1920) (S. 8). A text-book for the week-day or vacation schools in which the material is based upon "The Children's Code of Morals" and the lessons of national life are kept to the front. Some of the outlines are excellent and the stories in some instances are well chosen.

THE PRINCIPLES OF EDUCATION, *Jesse H. Coursault*. (Silver, Burdett, New York, 1920) (F. 3). The difficulty of writing about education in general lies in the inclusiveness of the process and the consequent tendency to make every treatise on education a philosophy of human existence. This is especially the case where the author's background is evidently philosophical and historical. Given that point of view every chapter in this book is intensely interesting no matter how much one may differ from the point of view, as to the technique of education.

JESUS AND PAUL, *Benjamin W. Bacon*. (Macmillan Co., New York, 1921, \$2.50) (B. 6). Lectures delivered at Manchester College, Oxford, in the Winter of last year. A very careful and thorough examination of the difference between the teachings of Jesus and those of Paul, tracing the change and development from one to the other. A book of great importance to every teacher of the christian religion.

THE BOY WHO LOST HIS NAME, *Christine Ware*. (Abingdon Press, New York, 1921, \$1.00). A striking story on character development which we would recommend to libraries and to parents; written for boys and girls.

THE UNIVERSAL TEXT BOOK OF RELIGION AND MORALS, Edited by *Annie Besant*. (Council of Theosophical Society, London, England, 1910).

THE UNIVERSITY TEXT BOOK OF RELIGION AND MORALS, Part II, Edited by *Annie Besant*. (Council of Theosophical Society, London, England, 1911).

# The Religious Education Association

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(To be acted upon at the Annual Meeting on April 19, 1921, at the office of the Religious Education Association.\*)

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\*The Constitution provides that officers shall be elected at the Annual Meeting of the Corporation on the third Tuesday in April. Members may vote by filling out the proxy below and mailing the same to the office of The Religious Education Association, 1440 East 57th St., Chicago, Illinois.

I hereby designate Henry F. Cope ..... as my proxy at the Annual Meeting of The Religious Education Association, April 19, 1921, at 10:30 A. M. at the office of the Association, empower him ..... to cast my vote for the nominations made at the Annual Convention with the following exceptions: .....

Signed.....

## NOTICE — MEMBERS

### *Annual Meeting*

The Annual Meeting of The Religious Education, called in accordance with the By-Laws for Tuesday, April 19, 1921, at 10:30 a. m., at the offices of the Association, to elect officers upon the nominations printed above.

Please send form of proxy, as printed above, if you cannot attend personally.

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